INDIAN PHILOSOPHY
A COLLECTION OF READINGS

Epistemology

Edited by
Roy W. Perrett



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Series Editor
Roy W. Perrett
Massey University

Series Contents

1. Epistemology
2. Logic and Philosophy of Language
3. Metaphysics
4. Philosophy of Religion
5. Theory of Value

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Series Preface

No anthologist succeeds in including everyone's favorites, so a few words about the principles of selection seem appropriate. Firstly, as with other volumes in this Garland series, priority has been given to journal articles, rather than book chapters. However, some essential book chapters have been included, and the introductions to each volume include references to significant books. Readers in search of further bibliographical assistance should consult what is now the standard source: Karl H. Potter, *Bibliography of Indian Philosophies*, 3rd rev. ed. (Delhi: Motilal Banarsidass, 1995), and the on-line updates to it available at the "Indian Philosophy Bibliography" (http://faculty.washington.edu/kpotter/). Secondly, the emphasis throughout is on *philosophical* studies of Indian philosophy. Consequently, much excellent historical and philological work has been omitted. Thirdly, the desire to make Indian philosophy accessible to interested Western philosophers has meant not only that all the selections are in English, but also that most of them use a minimal amount of unglossed Sanskrit terminology. This restriction has prevented the inclusion of more work by Indian authors.

Finally, I would like to acknowledge gratefully all the good advice and generous assistance I have received from Chakravarthi Ram-Prasad, Mark Siderits, and (most especially) Stephen Phillips. The blame for any shortcomings that may remain rests, of course, solely upon my own shoulders.

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Series Introduction

The five volumes of this series collect together some of the most significant modern contributions to the study of Indian philosophy. Indian philosophy is one of the great philosophical traditions of the world. Unfortunately, however, its philosophical riches are not always as readily accessible to Western philosophers as might be desired. The selections in these volumes help to redress this situation by giving readers easy access to some of the best philosophical work in the area, including material that is often difficult to locate.

Collectively the selections in these volumes explore many of the important commonalities and differences between the Indian and Western philosophical traditions. These similarities and differences are philosophically pregnant. There is enough in common between Indian and Western philosophy to suggest that the philosophers in both traditions are often engaged with similar problems and hence should be able to communicate with each other. However, there are also sufficient differences between the traditions to suggest that they may have some novel perspectives to offer each other.

In choosing the selections for this series priority has been given to journal articles, rather than book chapters. However, some essential book chapters have been included, and the introductions to each volume include references to significant books. The emphasis throughout is on *philosophical* studies of Indian philosophy. The desire to make Indian philosophy accessible to interested Western philosophers has meant not only that all the selections are in English, but also that most of them use a minimal amount of unglossed Sanskrit terminology.

Volume 1: Epistemology is concerned with the nature and scope of Indian *pramāṇa* theory, i.e. that part of Indian philosophy concerned with the nature and sources of knowledge. Indian philosophers developed a causal theory of knowledge and acknowledged the existence of a number of valid ways of knowing, including perception, inference and testimony. The Indian *pramāṇa* theorists thus discussed many issues that have also occupied Western epistemologists, often offering importantly different perspectives on these

matters. They also sometimes addressed various interesting questions about knowledge that are unfamiliar to Western epistemologists.

The selections in this volume discuss Indian treatments of epistemological topics like the means of knowledge, realism and anti-realism, truth, knowledge of knowledge, illusion and perceptual error, knowability, testimony, scepticism and doubt.

Volume 2: Logic and Philosophy of Language is concerned with those parts of Indian *pramāṇa* theory that Western philosophers would count as logic and philosophy of language. Indian philosophers and linguists were much concerned with philosophical issues to do with language, especially with theories of meaning, while the Indian logicians developed both a formalised canonical inference schema and a theory of fallacies. The logic of the standard Indian inferential model is deductive, but the premises are arrived at inductively. The later Navya-Nyāya logicians went on to develop too a powerful technical language, an intentional logic of cognitions, which became the language of all serious discourse in India.

The selections in this volume discuss Indian treatments of topics in logic and the philosophy of language like the nature of inference, negation, necessity, counterfactual reasoning, many-valued logics, theory of meaning, reference and existence, compositionality and contextualism, the sense-reference distinction, and the nature of the signification relation.

Volume 3: Metaphysics is concerned with the complement to *pramāṇa* theory, i.e. *prameya* theory. Whereas the *pramāṇas* are the means of knowledge, the *prameyas* are the knowables, cognisable entities that constitute the world. With respect to the number and kinds of such entities, there was a very wide variety of opinion among classical Indian philosophers — including variants of monism, dualism and pluralism about both entities and kinds. Many metaphysical topics were debated, but two of the most important were causation and the nature of the self. The competing theories offered about these two issues also raised other questions about the metaphysics of wholes and parts, substances and properties, and universals and particulars.

The selections in this volume discuss Indian treatments of topics in metaphysics like ontology, constructionalism, universals, negative facts, mereology, causation, relations, freedom and determinism, and theories of the self.

Volume 4: Philosophy of Religion is concerned with something that can be described as "Indian philosophy of religion," i.e. "philosophy of Indian religions." Contrary to popular Western belief, classical Indian philosophy was not indistinguishable from Indian religion — as even a cursory glance at the first three volumes of this series will demonstrate. Religious concerns, though, did motivate the work of many Indian philosophers. However, important differences between the major Western religions and the major Indian religions (Hinduism, Buddhism, Jainism) mean that the shape of Indian philosophy of religion is often significantly different from that of Western philosophy of religion.

The selections in this volume discuss Indian treatments of topics in the philosophy of religion like the problem of evil, God, theological monism and dualism, atheism, the concept of a perfect being, reason and revelation, rebirth and karma, religious language, religion and politics, ritual and *mantra*, and the religious determinants of metaphysics.

Volume 5: Theory of Value is concerned with Indian discussions in the areas of ethics, politics and aesthetics. The Indian philosophers had a good deal to say about the theory of value as they vigorously discussed topics like the ends of life and the relation of virtuous action to those ends. A traditional Hindu classification recognises four classes of values: *dharma* (morality, virtue), *artha* (wealth, power), *kāma* (pleasure), and *mokṣa* (liberation). *Mokṣa* is usually held to be the highest value and is extensively discussed in the paradigm Indian philosophical texts. Indian political and legal theory is concerned with the values of *artha* and *dharma*. Aesthetic pleasure is one of the subject matters of a developed body of writing on aesthetic theory. *Rasa* ("flavor"), the special feeling or enjoyment that pervades an artwork or is aroused in its contemplator, is commonly seen as detached from the aims and concerns of ordinary life, with some even suggesting that it provides a foretaste of the bliss of *mokṣa*.

The selections in this volume discuss Indian treatments of topics in the theory of value like the proper ends of life, the relation of *dharma* and *mokṣa*, liberation and pleasure, the sources of our knowledge of right and wrong, the ethics of non-violence, the status of the supra-moral, egoism and altruism, the theory of *rasa*, aesthetic experience and catharsis.

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Volume Introduction

Classical Indian theory of knowledge is centered around *pramāṇa* theory (Chatterjee 1950, Datta 1960, Matilal 1986, Bhatt 1989). In Indian epistemology the *pramāṇas* are the *means* of knowledge, providing knowledge through modes like perception, inference and testimony. The *prameyas* are the knowables, cognizable entities which constitute the world. A *pramā* is a knowledge-episode and the relation between such a cognitive episode and its object (*prameya*) is structured by the *pramāṇas*. A *pramāṇa* provides both an authoritative source for making a knowledge claim and a means for (or way of) knowledge. In other words, a *pramāṇa* has a dual character: both evidential and causal. It provides evidence or justification for regarding a cognitive episode as a knowledge-episode. But it is also supposed to be the most effective causal route to such an episode. Thus the theory of *pramāṇas* becomes both a theory of epistemic justification and a metaphysical theory of the causal requirements necessary for the validity of such justification. The *pramāṇas* are not simply justification procedures, but also those methods that match the causal chains with the justification chains so as to validate knowledge claims.

Indian philosophers vigorously debated the question of the number and nature of the *pramāṇas*. The Cārvāka admitted only perception as a valid means of knowledge, and accordingly rejected a belief in karma as unjustified. Vaiśeṣika and the Buddhists admitted both perception and inference as *pramāṇas*. Sāṃkhya allowed testimony as a third means. Vaiśeṣika added analogy (*upamāna*). Prābhākara Mīmāṃsā added presumption (*arthāpatti*) to these four. Bhāṭṭa Mīmāṃsā and Advaita Vedānta added yet a sixth source, non-cognition (*anupalabdhi*). Most agreed, however, that perception and inference are the most important sources of knowledge. Hence elaborate rival theories of sense perception and (especially) of perceptual error were developed, as well as sophisticated theories of inference.

All schools of Indian philosophy agreed that truth is a differentiating characteristic of knowledge-episodes (*pramā*). However, the various schools differed as to their theories of truth (*pramātva* or *prāmāṇya*). Rival theories were offered not only about the meaning and criterion of truth, but also about the apprehension of truth (Mohanty 1989 and 1992, Chatterjee 1997). The central issue the theory of the apprehension of truth (*prāmāṇyavāda*) addresses is whether the truth of a cognition is apprehended intrinsically (*svataḥ*) or extrinsically (*parataḥ*): i.e. whether a cognition

and its truth are apprehended together, or whether it is only through a second cognition that one apprehends the truth of the first cognition. (The Indian philosophers' concern with this question flows naturally from the *pramāṇa* theory's being a causal theory of knowledge; they wondered whether the originating conditions of a true cognition were in themselves sufficient for producing its truth.)

A traditional typology gives us Mīmāṃsā, Advaita and Sāṃkhya as all supporters of some variant of the theory of intrinsic truth-apprehension (*svataḥprāmāṇyavāda*) and Nyāya and the Buddhists as both supporters of the theory of extrinsic truth-apprehension (*parataḥprāmāṇyavāda*). Intrinsic theorists all agree that there is no *criterion* of truth, even if there are criteria of error. That is, since a cognition as such is true or apprehended as true, no criterion can *prove* its truth (even though a criterion of error may prove error to be error). Extrinsic theorists oppose these claims and insist that no cognition is true on its own account. Nyāya holds that the truth of a cognition depends upon its correspondence to reality; the Buddhist logician Dharmakīrti instead defines truth pragmatically in terms of "successful activity" (*arthakriyā*). Everyone accepts, however, that coherence and workability are at least marks of truth. Indeed presumably all parties could agree that the class of cognitions that, broadly speaking, lead to successful action and the class of cognitions that would be pre-theoretically counted as "true" coincide extensionally. What is disputed is whether they coincide intensionally.

In discussing the idea that truth or falsity is extrinsically apprehended some Indian philosophers introduced the concept of a second-order cognition, i.e. a cognition which is itself the cognition of a cognition. Thus the question "How is the truth (or falsity) of a cognition determined?" is intertwined with the question "How is a cognition itself cognized?". With respect to the latter question Indian theorists hold either that a cognition is intrinsically cognized or "self-illuminating" (*svaprakāśa*) in that its very occurrence makes its own existence known, or that it is extrinsically cognized only by a subsequent cognition (*parataḥprakāśa*). Variants of the self-illumination theory are upheld by Prābhākara Mīmāṃsā, Advaita, and the Buddhists; variants of the extrinsic cognition theory are upheld by Nyāya and Bhāṭṭa Mīmāṃsā.

This brief and partial sketch of the nature and scope of *pramāṇa* theory indicates both its similarity to and difference from Western epistemology. On the one hand, the Indian *pramāṇavādins* concerned themselves with many topics that have also occupied Western epistemologists: the nature and sources of knowledge, theories of sense perception and of perceptual error, the meaning and criterion of truth. On the other hand, there is also much in *pramāṇavāda* that is foreign to Western epistemology. In the Indian context, for instance, knowledge is treated as a species of awareness or cognition (*jñāna*), not of belief, and hence knowledge (*pramā*) is episodic, rather than dispositional. Doubt too is a cognitive episode or awareness, one which arises under certain specifiable conditions that do not allow for the possibility of meaningful foundational scepticism. Indeed many Indian philosophers are correspondingly sanguine about the limits of knowledge, often going so far as to identify the real with the knowable. The Indian epistemologists also often recognize independent sources of knowledge unfamiliar to Western epistemologists, including testimony (*śabda*), analogy (*upamāna*) and presumption (*arthāpatti*). Moreover, since Indian logical theory is

primarily concerned with the nature of inference (*anumāna*) as an independent source of knowledge, it too falls within the scope of *pramāṇa* theory.

These important similarities and differences are philosophically pregnant. There is enough in common between Western epistemology and Indian *pramāṇa* theory to suggest that the philosophers in both traditions are often engaged with similar problems and hence should be able to communicate with each other. However, there are also sufficient differences between the traditions to suggest that they may have some novel perspectives to offer each other.

The selections in this volume explore some of these commonalities and differences. The opening paper by Mohanty presents a helpful overview of the general *pramāṇa* framework accepted by most Indian philosophers, stressing some of its important differences from Western epistemology. There is, however, one very important dissenter with respect to this general Indian consensus on the importance of the *pramāṇas*: the Buddhist philosopher Nāgārjuna, who rejects the requirement that the Mādhyamika doctrine of emptiness (i.e. the doctrine that everything is empty of inherent existence) be grounded in the foundationalist framework of Indian *pramāṇa* theory. Trying to meet such a demand, Nāgārjuna argues, will lead either to a justificatory infinite regress, or to the incoherent notion of an inherently existent ground for our epistemic practices. Many have accordingly taken Nāgārjuna to be a sceptic (e.g. Matilal 1986), but Siderits argues instead that the motivation behind Nāgārjuna's critique of *pramāṇa* epistemology is a kind of antirealism. Nāgārjuna is not a sceptic trying to show the possibility of universal doubt. Rather he is rejecting as empty the assumption common to both realism and scepticism: that there is "one right fit" between beliefs and the world, to which we may or may not have epistemic access. Nāgārjuna is trying to show the incoherence of the very notion of a cognition or belief being true to the facts.

The concept of truth (*prāmāṇya*) in Indian philosophy, especially in Nyāya and Mīmāṃsā, is elaborately discussed in the second selection by Mohanty, which offers a fourfold typology distinguishing intrinsic and extrinsic theories of truth-apprehension from intrinsic and extrinsic theories of second-order cognition (*prakāśa*). Katsura's piece usefully supplements Mohanty's by explaining the rather different approach of the Buddhist logician Dharmakīrti, who often favors a pragmatic account of truth in terms of successful activity (*arthakriyā*). Potter generalizes this pragmatic trend, arguing that (*pace* Mohanty) Indian epistemology does not concern justified true belief and that *prāmāṇya* should be understood in Indian philosophy to mean *workability*, rather than truth. (For critical responses to this provocative suggestion see Mohanty 1984, Chakrabarti 1984.) The piece by Matilal presents the Indian debates about intrinsic and extrinsic theories of second-order cognition alluded to in Mohanty's fourfold typology, and fruitfully connects these with Western debates about knowing that one knows.

The selection by Bhattacharyya discusses Indian theories of perceptual error (see also Hiriyanna 1957, Potter 1963, Dravid 1996, Rao 1998). Illusion or error is a particularly serious problem for most (non-Buddhist) Indian philosophers because of their common commitment to epistemological realism, according to which the object of cognition can never be an totally unreal entity. Moreover the common Indian conviction that it is ignorance (*avidyā*) that causes us to be bound to suffering generates

theories of *metaphysical* as well as epistemological error. According to such theories liberation requires the correction of metaphysical error about our true nature and the true nature of the world. The understanding of epistemological error is then seen as a preliminary to the acquisition of this liberating metaphysical knowledge.

The treatment of illusion and error in Advaita Vedānta (discussed by Phillips and Ram-Prasad) is an instructive and influential instance of these trends. Advaitins hold that since *Brahman/ātman* alone is real, the everyday world is illusion (*māyā*). Our failure to see this is what binds us. But this illusion, like other perceptual illusions, then seems to require a (real) object of error. The developed Advaitin response is to argue that the object of illusion is neither real nor unreal (*anirvācanīya*). With respect to the existence of the external world, then, Advaita is neither realist nor idealist, but rather what Ram-Prasad calls "non-realist".

This Indian emphasis on the soteriological import of knowledge is usually coupled with a marked epistemological optimism about the availability to humans of the requisite salvationary knowledge. Nyāya, for instance, staunchly maintains the bold thesis that whatever exists is both knowable and nameable. The papers by Potter and Shaw explain the meaning of this striking claim, while Perrett argues that, given certain plausible assumptions, the Nyāya knowability thesis is demonstrably false.

As already noted, some of the Indian epistemologists recognize independent sources of knowledge not acknowledged by Western epistemologists. The most important of these is testimony (*śabda*), which is held by many to be a source of knowledge independent of perception or inference. This claim is likely to strike most Western epistemologists as decidedly odd, notwithstanding a recent revival of interest in the epistemology of testimony (Coady 1992, Matilal and Chakrabarti 1994). Chakrabarti's paper, however, argues for the philosophical defensibility of the Nyāya view that knowing by being told is not reducible to perceptual or inferential knowledge, nor to understanding followed by trust (see also Bhattacharyya 1998).

The Indian treatment of doubt as itself a species of cognitive awareness pre-empted the development of the kind of foundational scepticism central to the evolution of Western epistemology. Even those who count Nāgārjuna as a kind of sceptic about the *pramāṇas* do not maintain that he holds doubt to be anything like a foundational, or natural, philosophical position, and similar remarks hold too for the "sceptical" writings of Jayarāśi (Franco 1990) and Śrīharṣa (Granoff 1978, Phillips 1995). The final paper by Mohanty on the Nyāya theory of doubt helps explain why. According to Nyāya, everything can be doubted, provided that the specific causal conditions of the cognition called "doubt" (*saṃśaya*) are present. But the possibility of universal doubt Nyāya thus admits is a "motivated possibility", rather than a bare logical possibility. This is not the same as a Cartesian-style universal scepticism, built upon the premise that anything that is contingent is uncertain and hence doubtful. Since the Indians do not acknowledge this distinction between necessary and contingent objects or facts, for them nothing possesses any property that in itself makes it liable to be doubted. Meaningful doubt requires that suitable *epistemic* conditions are satisfied, and radical Cartesian-style universal scepticism is ruled out as in pragmatic contradiction with everyday practical life.

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J. N. Mohanty **A fragment of the Indian philosophical tradition—Theory of *pramāṇa***

I

There are two ways in which one may look critically at a tradition: from within or from the outside. In this article, I intend to do it the first way. Raising the sort of questions that I will be asking already implies a certain estrangement from that tradition, but at the same time I do so not in order to find the faults or limitations which may characterize it, but with a view to continuing and creatively advancing the traditional modes of thinking. Living outside the country where that tradition developed and still has deep roots, and exposed to a powerful and temporally and culturally more relevant mode of thinking, one runs the risk of being an over-hasty, shallow, and even arrogant critic of a long and hallowed tradition. One gathers the illusion of being free, free from all tradition, and thus justified in critiquing one's own. But if that sense of freedom is illusory, this critique is superficial. If the critic claims to be free from all traditions, he will be forgetting what Gadamer has so poignantly reminded us: that he will be thinking from within a new tradition, for example, the tradition of (modern) rationalism.

In talking about the Indian philosophical tradition, I will be referring to the Indian *darśanas*, the classical philosophical schools—and only indirectly to the scriptures from which those schools derive their ideas and motivations. This decision, justified by usage of antiquity, leaves us with a less ambiguous discourse to reflect upon, and makes it possible to avoid many familiar pitfalls. Talking about Indian philosophy, it is not uncommon, for example, to insist that Indian philosophy is deeply spiritual, that its goal is not simple intellectual jugglery, but spiritual transformation of one's nature, that philosophy is a means to the attainment of *mokṣa* or spiritual freedom. Such large claims are, to say the least, highly misleading; in a familiar construal, they may even be false. The following remarks may partly clear the way for a more fruitful reflection on the nature of Indian philosophy.

In the first place, there is no doubt that the *Upaniṣads* exhibit a strong spiritual motivation: knowing the *ātman* is said to bring about an end to worldly sufferings and a state of spiritual freedom (whatever the latter may mean). It is a frequent mistake not to distinguish between the spirituality of the *Upaniṣads* and the alleged spirituality of the *darśanas* even when the latter trace their ideas and doctrines back to the *Upaniṣads*. Secondly, *thinking* about spiritual matters is not itself spiritual. To assert this is not to degrade such thinking, but only to reiterate its nature quâ thinking. Quâ thinking, it may be thorough or superficial, adventurous or conventional, logically rigorous or lacking in rigor, critical or creative—but neither spiritual nor nonspiritual. Consider an analogous

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point: thinking about perception is not itself perceptual. Another thing often lost sight of by those who argue for the spiritual character of the *darśanas* is that, although the *darśanas*, at least some of them, recognize *śábda* as a *pramāṇa* or means of true knowledge, they do not *eo ipso* identify *śábda* with experience of some sort. This matter about which the philosophical tradition had great clarity is misconstrued by those who want to argue that recognition of *śabda* as a *pramāṇa* is tantamount to according to the spiritual experiences of the "seers" an authoritative status. I will return to this confusion later. The same sort of confusion characterizes such clichés as that the Indian philosophies make use of intuition rather than intellect. Quite apart from the fact that the uses of "intuition" and "intellect" are many and muddled, I wish to remind those who revel in such clichés that none of the *darśanas* uses a *pramāṇa*, which suffers a rendering into that much misused word "intuition."

Without belaboring my point any further, let me turn to the positive characterizations that I intend to submit. I will divide my remarks into three groups: those concerning *pramāṇa* or means of true cognition; those concerning *prameya* or objects of true cognition; and the overall *status* of the theory, its *aim* and its relation to other sorts of inquiry.

II

A philosophical theory needs not only to elaborate a view about the nature of things, but also to back up this account with a theory of evidence, rational justification, and critical appraisal. It needs not only to *use* evidence, rational justifications, and critical appraisals, but also to have a theory of those theoretical practices. It needs to have generalized answers to such questions as: when is a cognitive claim valid? What sorts of evidences are acceptable in adjudicating the validity of a cognitive claim? What sorts of justifications of beliefs are acceptable? In critically appraising rival claims, what criteria are admissible? Where there are conflicting criteria, what are their relative strengths and weaknesses? These are the tasks to which the *pramāṇa* theory addresses itself. It is a singular sign of the high level of intellectual sophistication of the *darśanas* that they all, at some time or other in the course of their development, came up with their theories of *pramāna*.

As is rather well known, these theories differed not alone with regard to the definition of *pramāṇa* (and the implied concept of *pramā*, that is, true cognition), but also with regard to the number of *pramāṇas* and their specific natures. My purpose here is to draw attention to some striking features that emerge in these discussions, and which throw some light, however dim, on the Indian concept of rationality.

To begin with, let us note an important difference in locution, which, however, is not a mere matter of locution, but points to deep substantive issues. In the Western philosophical tradition, it was usual, until recent times, to ask: does knowledge arise from *reason* or from *experience*? The rationalists and the

empiricists differed in their answers. These answers, in their various formulations, determined the course of Western philosophy. In the Sanskrit philosophical vocabulary, the words 'reason' and 'experience' have no exact synonyms, and the epistemological issue was never formulated in such general terms. On the other hand, a question which was asked (and which is likely to be mistaken for the question just raised in the Western tradition) is: is perception the only *pramāṇa* or is *anumāna* a *pramāṇa*? Neither is 'perception' synonymous with 'experience', nor '*anumāna*' with 'reason'. Those who recognized perception as a *pramāṇa* (in fact, every philosophical school did so) often did not restrict perception to sensory perception, and did not restrict sensory perception to the domain of sensible qualities, such as color, and material objects, such as sticks and stones. Among things that were taken to be sensuously perceived are: the self and its qualities, such as pleasure, pain, desire and cognition; universals, such as redness; natural-kind essences, such as cowness; and relations, such as contact and inherence (of a quality in a substance; of a universal in its instances). That *anumāna* or inference is different from reason (of the rationalists) is clear from its very etymology; it follows upon perception. If we leave the Buddhists out, no school of Indian philosophy ascribed to inference a 'constructive' role. It knows what can be known otherwise. There is always a priority of perception. There are no Indian rationalists. Neither perception nor inference pointed to any specific faculty of the mind—as 'experience' and 'reason' did in classical Western philosophies. The same faculties or cognitive instruments—operating in different manners—resulted in one case in perception, in another in inference.

I have belabored this point in order to caution against any temptation to see in the *pramāna* theories near kins of the Western epistemologies. The preceding remarks lead to another feature of the *pramāṇa* theories. A *pramāṇa* is the specific *cause* of an irreducible type of *pramā* or true cognition. There are two different sorts of reason why a particular *pramāṇa* is not recognized by a certain school. One reason is that the sort of cognition which it causes is just not true cognition: this is the reason why some Buddhists would not regard inference as a *pramāṇa*: for an inferential cognition apprehends its object as an instance of a universal rule and not in its uniqueness, and so is not true to its object's own nature. But one may give a quite different sort of reason why a putative *pramāṇa* is not really one. When the Vaiśeṣikas deny that *śabda* or words can serve as a *pramāṇa*, they do not deny that the putative linguistically generated cognition is true; what they insist upon is that it is not of an irreducible variety, that as a matter of fact it is reducible to inference. There are thus *three* claims made by a *pramāṇa* theory: (1) some cognitions are true, that is, *pramā*; (2) some of these true cognitions belong to a type that is irreducible to any other type; and (3) true cognitions belonging to such an irreducible type are caused by a unique aggregate of causal conditions.

Thus, a sort of causal theory of knowledge is built into the *pramāṇa* theory:[1]

a true cognition must not only be true to its object (*arthāvyabhicārin*), but must also be generated in the right manner, that is, by the appropriate causes. Expressed in a modern philosophical style, this amounts to saying: *S* knows that *p* if *S* has a cognitive state having the form '*p*', if this cognitive state is true, and if it is brought about in the right sort of way.

This last formulation in terms of a cognitive state leads me to the third feature to which I would like to draw attention. Western thought has been torn not only by the conflicting claims of reason and experience, but also, at least since Descartes, by the dualism of mind and matter, the subjective and the objective. One of the offsprings of the latter distinction is the distinction between the private and the public. In more recent philosophy this has emerged as the problem of psychologism. Epistemology and theory of logic have been haunted by the specter of psychologism, and have sought to banish all reference to the inner mental states from their discourse. The consequence has been pure objectivism—be it of the Platonic sort or of the physicalist sort. Contrasted with this, the Indian epistemologists have made unabashed use of 'mentalistic' discourse, and have never quite worried about the problems of psychologism, private language, and so forth. It is possible to accuse them simply of uncritical naïveté. But given the heightened critical acumen which they exhibit, the reasons have to be sought elsewhere. It is well known that for most Indian philosophers, mind (if that is how *manas* is to be translated) is rather a subtle form of *prakṛti* or matter, a nonconscious inner sense organ, but not a domain of private experiences. Cognitions and other experiences belong to the self, *ātman*, and can be 'perceived' only by their owner (if self-manifesting, then so only to the owner). But if *S* alone has an inner perception of his experience, it does not follow that none else can *know* them by any of the *pramāṇas* other than perception. What is more, these episodes, even if belonging to a particular owner, have their ideal intentional contents, which numerically distinct episodes, belonging to different owners and occuring at different temporal locations, can have in common. I have shown elsewhere how, given this conception of "mental episodes," one is enabled to construct a logic of cognitions with appropriate logical rules for inference. To talk about a cognitive event, then, need not arouse the specter of psychologism.[2]

I referred earlier to the causal story that pervades the Indian epistemologies. It is now possible to look at it more closely. Possibly since Kant, it has been usual to distinguish sharply questions of epistemic justification (*quaestio juris*) from questions of causal origin (*quaestio factis*). It is only in more recent times that a causal theory of knowledge has come very much into vogue, but the causal theories of knowledge have to be able to find room for justificatory concepts such as logical validity and truth. In this regard, the Indian epistemologies can serve as a useful model. As B. K. Matilal has insisted in his recent book on perception, the *pramāṇas* serve both as causes and as justi-

fications of cognitive episodes.[3] It seems to me that this was made possible by first separating out noncontroversial instances of true cognitions from such instances of nontrue cognitions, and looking, at the same time, for (1) the marks that distinguish the former from the latter, and (2) the distinctive causal conditions which produce the former and not the latter, and, finally, combining (1) and (2) in the definition of *pramāṇa*. In the case of the theories which regard truth as *svataḥ*, the causal conditions producing cognitions (of a certain type) and those producing *true* cognitions (of that type) coincide.

Causal theories are regarded as being notoriously reductionistic, and therefore suspect for the logician-cum-epistemologist. Not so in the Indian tradition, which regarded them as being descriptive and compatible with the uniqueness of cognitions and their claim to truth. There are two aspects of this liberalism: for one thing, the reductionist causal laws are physicalistic and oriented to the prevailing physical theory, while the causal laws used by the Indian epistemologists are formulated in terms of such heterogenous elements as physical contacts, revived memories, and desires to have a certain sort of knowledge, for example—if needed, even activation of traces of past *karma* and the ubiquitous passage of time. Secondly, such a causal story is not explanatory but descriptive, for it is formulated in a way that wishes to adapt the story to the intuitive needs of a cognitive event rather than to submit to the constraints of an available physical theory. The general constraints were rather those of a large *ontological* theory.

As regards *pramāṇa theory*, I will make only two more comments before passing on to the *prameya* theory, that is, ontology. These two remarks will concern *anumāna* (or inference) and *śabda* (word), in that order.

Much has been said, in the secondary literature, of the fact that the Indian theory of *anumāna* is psychologistic (it tells a story about how inferential cognition arises) and nonformal (it requires an instance where the universal major premise is satisfied). Both characterizations are right, but unless correctly understood they are likely to mislead. I have already said how psychology and logic were reconciled in Indian thought. The theory of inference is a good illustration of this position. The rapprochement between psychology and logic was done by logicizing psychology as well as by psychologizing logic: the former by assuming that the psychological process of reasoning conforms to the logical (any seeming deviance, as in supposedly fallacious reasoning, being due to misconstrual of the premises); and the latter by making logic a logic of cognitions rather than of propositions. It is not that the Indian theory of *anumāna* does not know of formal validity. In fact a formally valid mood can be abstracted from a valid Nyāya *anumāna*. But since the interest was in cognitions (and not in either sentences *or* in propositions), and in *anumāna* as a *pramāṇa*, as a source of *true* cognition, the merely formally valid inference, as in *tarka* or counterfactuals, was left out of consideration.

This brings me to *śabda* or 'word' as a *pramāṇa* or source of true cognition.

It is really here that the true foundation and the deeper roots of the Hindu tradition lie. The mere recognition of *śabda* as a *pramāṇa* is itself a novel feature of the Indian epistemologies.The Western epistemologies recognize one or more of the following sorts of knowledge: perception, reasoning, introspection, and memory. Many, in more recent philosophy, have come to emphasize the decisive role that language plays in shaping our knowledge. But to the best of my knowledge, no one recognizes language—or verbal utterance—as a means by itself of acquiring knowledge about the world. And yet how much do we know simply by hearing others, by reading books and so forth, not to speak of the religious and moral beliefs that we derive from perusal of the scriptures? The Indian epistemologies consequently recognized *śabda* (that is, hearing the utterances of a competent speaker) not only as a *pramāṇa*, but as *the* decisive source of our cognitions about all those matters that transcend the limits of possible sensory experience.

To bring out some peculiarities of the thesis of *śabda-pramāṇa*, I would like to emphasize the following points.

First, *śabda*, as a *pramāṇa*, is not a mere word, but a sentence—and that, too, is not a written, but a spoken sentence. There is undoubtedly a priority of the spoken and the heard over the written.

Secondly, with regard to language learning, most Indian theorists emphasize imperative sentences rather than indicative sentences. The sentence utterances are primarily—if not exclusively—to give orders, to suggest courses of action to be undertaken or avoided, and so forth, and not to state facts.

Thirdly, in their theory of meaning (both of words and of sentences), most Indian theorists have subscribed to a pure referential theory and do *not* have a concept of sense as distinguished from reference. (Since I made this diagnosis two decades ago, several people have tried to show where to look for such a theory of sense. Most convincing of these attempts is by Mark Siderits. While Siderits is right in tracing a sort of sense theory to the Buddhist *apoha* theory, I think my general diagnosis is correct.) A direct referential theory permits the theory of *śabdapramāṇa* to collapse the distinction between understanding and knowing. While translations of empty expressions like "hare's horn" à la Russell abound in the Nyāya literature, the real stumbling block before the theory is to have some reasonably acceptable account of what it is to *understand* a false sentence. *Śabdapramāṇa* must be—even for the Naiyāyika, if they are to be consistent—*intrinsically* true. False sentences cannot generate any understanding (*śābdabodha*), not to speak of *pramā*. But, of course, on the theory, *śabdabādhā* and *śabdajanyapramā* are the same! The enormous problems that this identification generates are all too obvious.[4]

Fourthly, there is one area of knowledge where the claim of *śabda* to be an irreducible *pramāṇa* is strongest: this is the domain of what ought and ought not to be done. If factual truths may possibly be established either by perception or by reasoning of some sort, our only source of knowing what ought and

ought not to be done—it may reasonably be claimed—is verbal instruction, written or spoken, by moral teachers, elders, or scriptures.

Finally, there is a large claim, supporting the tradition like a rock, that *śruti*, that is, the sacred, the heard, scriptures (the *Vedas* and the *Upaniṣads*) are *apauruṣeya*, that is, not composed by any human author. This gives them a freedom from possible fault, an incorrigible authority that no text with human authorship could support. I will return to this concept of '*apauruṣeyatva*' at the end of this article.

III

What sort of theories of *prameya*, of possible objects of true knowledge, did the Indian philosophers hold? Given the great variety of ontologies—ranging from the pluralism of Nyāya-Vaiśeṣika to the monism of Advaita Vedānta—what can be done at this point is to draw attention to some salient features of those ontologies.

The first thing to be noted is that these ontologies do not countenance any abstract entity of the sorts that ontologies in the West admit. Among the familiar abstract entities, we have Fregean senses (for example, propositions), numbers, and universals. I have already said that, in my view, full-fledged Fregean senses are not to be found. Numbers are reduced to properties (*guṇas*) of sets. Universals, although common, are not the sort of rarefied entities amenable only to the grasp of pure reason, which characterize them in the Western metaphysical tradition. They are rather more concrete entities, perceived through the same sense organ by which their instances are. Nor are there pure unactualized possibilities. It is not surprising that these last creatures are absent, for their habitat in the Western metaphysical tradition, God's mind, does not play that role of creating *out of nothing* in Indian thought. In the absence of *possibilia* and of abstract entities such as propositions, some standard concepts of necessary truth and its opposite contingent truth just cannot find any formulation in the Indian systems. Thus, we have accounts of what the world does consist of, but not of what might have been or could not possibly not be. Recall that the standard formulation of *vyāpti* is extensional ("It is never the case that in all those loci where smoke is present, fire is absent"), but *not* modal ("It is impossible that. . . .").

One reason why, in traditional Western metaphysics, the metaphysical scheme claimed a sort of necessity over and against those features of the world which the sciences study is that metaphysics and science have stood sharply separated ever since the beginning of metaphysics in Aristotle. Metaphysics, on this account, is concerned not with beings, but with being quâ being—the latter, that is 'being quâ being', being construed in various well-known ways (the highest being; the most general predicates or categories; the meaning of 'being'—to recall a few). For the Indian metaphysicians, science and metaphysics remain continuous. Both undertake to understand the structure of the

world; they differ only in their order of generality. The Advaita Vedānta is the only exception in this regard: the world being unreal, on this theory, it is left to empirical science; and metaphysics, if that is what *parā vidyā* needs to be called (which is indeed doubtful), is the knowledge of the one Being underlying beings.

If creation out of nothing, and so creation in the strict sense, has no place in Indian thought, that simply is not a marginal phenomenon for the *darśanas*, but—as I believe it can be shown—determines some very central features not only of the Indian cosmologies, but also of the metaphysical notions of God, substance, time and, negation. Unfortunately, I cannot undertake an investigation of that problem on this occasion.

IV

In this last and concluding section, I would like to make a few remarks on the *pramāṇa-prameya* structure in its entirety, that is, on the philosophical enterprise as illustrated in the *darśanas*. While engaged in highly sophisticated philosophical activity, the Indian thinkers did not explicitly and self-consciously focus on the nature of their enterprise. It is generally in response to the skeptical challenges of a Mādhyamika that sometimes they would, while defending their enterprise, remark on the nature of what they would be doing. Without going into textual details, let me state some of the main issues.

1. The Mādhyamika critique is not merely a critique of the epistemology, but also a critique of the ontology. The critic insists on their mutual dependence. You cannot decide what the *pramāṇas* are unless you have decided what things there are to be known. And you cannot settle this latter question unless you have, at hand, the means of knowing. Where, then, do you begin? If the circularity cannot be broken, why not give up the entire enterprise?

2. The *pramāṇa-prameya* theorist's response to this challenge has been, in brief, that it presupposes an unnecessarily strong reading of the unity of the two parts of a *darśana*. There is no one-to-one relation between a *pramāṇa* and its *prameya*. One and the same thing can be known by more than one *pramāṇa*. One and the same system of ontology can be made to go together with different epistemologies: consider the Nyāya and the Vaiśeṣika. The mutual dependence that threatens the relation between cognition in general and object in general is broken by specifying both and establishing a many-one or one-many relation between terms on each side.

3. What (2) entails is that a *darśana* is *not* a seamless unity such that parts of it cannot be taken out of the context of *that* system. My interpretation goes against the traditionalist's view of it, which regards each *darśana* as a unique point of view. Among moderns, the Russian émigré, David Zilberman, (whose

untimely death was a serious loss to the cause of Indian philosophy) held this holistic view of a *darśana*—which I reject here.

4. The reflective question of what sort of knowledge a philosophical system itself yields (or amounts to) and if it can itself be appropriated into one or more of the *pramāṇas* recognized by the system, is not explicitly asked, but the practice suggests that quite often it is the latter alternative that was chosen. The reason—already hinted at earlier—lay in not recognizing that philosophical knowledge is a knowledge that is, quâ knowledge, distinct from the sorts of knowledge that are thematized within the system. An alternative way out, which would consist in distinguishing between understanding and knowing (whereby philosophy yields understanding, but not knowledge), was not open —in view of the purely referential theory of *meaning*. When the Vedāntin says that knowledge of *brahman* brings about *mokṣa*, this knowledge is such that both the knowledge and the entity of which it is knowledge are thematized *within* the system. When the Nyāya *sūtra* says that knowledge of the sixteen *padārthas* brings about the highest good, what sort of cognition is it? Is it by one or more of the *pramāṇas*? The answer seems to be 'yes'.

5. Students of the *darśanas* often wonder from where did the early masters—the authors of the *sūtras* and *Bhāṣyas*—derive that framework (the list of *pramāṇas* and *prameyas*) which the later authors went on refining. To say that they elaborated a way of *seeing*—using the verbal root '*dṛś*' (= to see) is *not* to assuage that anxiety. It is not in any case true that the later authors simply refined and clarified the framework suggested by the founding fathers. They also changed and modified it *within limits* (which also speaks against a strong holistic reading of the *darśanas*.) The more common response was to trace the framework back to the *śruti* (the heard texts with no human author). Consider the intellectual phenomenon that philosophical systems as diverse as Nyāya and Vedānta claimed affiliation with the *śruti*. How then should the nature of *śabdapramāṇa* be construed so that this paradoxical situation may be rendered intelligible? I suggest that for this purpose the nature of *śabdapramāna* as applied to *śruti* be construed in a manner that is implicit in the tradition's understanding of itself but *not* explicitly formulated *as such*. And it is here that I differ from the orthodoxy in interpreting the role of *śruti* vis-à-vis the philosophies.

The *apauruṣeyatva* of *śruti* means, for me, neither that the texts are not composed at all (thus I deny its literal construction) *nor* that those texts express some supernormal, mystic experience. Not the first, for there is enough internal evidence that the texts were composed and also because the literal construal makes no sense. Not the second, for—in my view—sentences do not express experiences, but rather thoughts. This last thesis I would like to defend, but

this is not the occasion to do so. Setting aside these two commonly held interpretations, I wish to suggest the following.

First, in understanding the *śruti* texts, it is utterly irrelevant and of no use to appeal to the *intentions* of their authors. The texts, the words themselves, are primary in the sense that they are available to us, and it is they that define for us the tradition. We use them to interpret our experiences, our world, and ourselves, and in doing so we also interpret those words themselves. Whereas orthodoxy ascribes to the words of the *śruti* what it takes to be *the* meaning, I leave open the possibilities of interpreting them. It is this plasticity of meaning, this endless possibility of interpretation, the continuing challenge they make to us, which sets the texts of the *śruti* apart from those of *smṛti*. They are foundational not because they express truths which are infallible, but because they define the parameters *within which* the Hindu philosophers asked questions, understood their concerns, and appraised their answers. In this sense, *śabda* (as *śruti*) is not itself a *pramāṇa*, but underlies the latter's applications. *Apauruṣeyaśruti* is not the supreme *pramāṇa*, infallible and raised above all the rest. It is rather the source of all those *concerns* and *inquiries* (not answers) in the solution of which the different *pramāṇas* exhibit their special philosophical relevance.

Who, then, is thinking within that tradition? My answer is that it is not necessary to be thinking within the tradition, to subscribe to any or all of the answers of the schools, but what is necessary is to share the *concerns* as sources of philosophical problems. I define the tradition, then, in terms of concerns, rather than in terms of beliefs.

NOTES

1. Compare B. K. Matilal, *Perception: An Essay on Classical Indian Theories of Knowledge* (Oxford, 1986), esp. p. 35.
2. Compare my "Psychologism in Indian Logical Theory," in B. K. Matilal and J. L. Shaw, eds., *Analytical Philosophy in Comparative Perspective* (Dordrecht: Reidel, 1985), pp. 203–211.
3. Compare Matilal, *Perception*, esp. pp. 105 and 135.
4. I have discussed this in detail in my unpublished Presidential Address to the 61st session of the Indian Philosophical Congress, October 1986.

MARK SIDERITS

NĀGĀRJUNA AS ANTI-REALIST*

Matilal's recent work, *Perception: An Essay on Classical Indian Theories of Knowledge*, is a welcome addition to the growing body of works which seek not merely to explicate the theories and arguments of classical Indian philosophers but also to continue the philosophical conversation by examining such work in the light of the theories and methods of the current philosophical community. Matilal's subject is, broadly, the Nyāya defense of the school's realism about perception against its critics, chiefly the Buddhists and Mimāṃsakas. I shall here take issue with Matilal on just one aspect of this broad debate — the exchange between Nāgārjuna and Nyāya over the possibility of pramāṇavāda. I shall argue that Matilal misinterprets Nāgārjuna's position in this exchange, so that his Nyāya-style response misses the point of the Madhyamaka criticism. This is important not just for exegetical reasons, but because we should want to continue the discussion begun by these philosophers some 1800 years ago.

Matilal gives an account of Nāgārjuna's critique of epistemology in Chapter 2, and gives the Nyāya response in Chapters 2 and 5. The fundamental difficulty with this discussion lies in the fact that Matilal classifies Nāgārjuna as a sceptic. It is of course true that in *Vigrahavyāvartanī* Nāgārjuna denies the possibility of giving a coherent account of the pramāṇas or means of knowledge. But Nāgārjuna does not do this in order to show the possibility of universal doubt. Rather, his motivation is anti-realist: he seeks to show the impossibility of a theory of the pramāṇas in order to close off one common route to metaphysical realism.

The doctrine of metaphysical realism has three key theses: (1) truth is correspondence between proposition and reality; (2) reality is mind-independent; (3) there is one true theory that correctly describes reality. The Naiyayikas clearly subscribe to metaphysical realism, but classical Sāṃkhya and the Abhidharma schools of Buddhism also fit this description. What is distinctive about Nyāya is the way in which

pramāṇavāda is used as a foundation for the metaphysical realist's program. Matilal's book is a good illustration of this, for he discusses in great detail how the Naiyāyikas used their account of perception as a pramāṇa to support their realist views about the nature and structure of the physical world. In *Mūlamadhyamakakārikā* (where his opponent is typically an Ābhidharmika) Nāgārjuna uses *reductio* arguments against various metaphysical theories to undermine the third thesis of metaphysical realism. But in the pramāṇavāda section of *Vigrahavyāvartanī*, where his opponent is a Naiyāyika, he employs a different strategy. He seeks to show that justification is coherentist and not foundationalist in structure. He does this not to show that we can never have knowledge, but to demonstrate that the empirical world is thoroughly pervaded by *prapanca* or conceptual fabrication. If no theory of the pramāṇas can escape the faults of circularity or infinite regress, then any use of the accepted pramāṇas to construct a metaphysical theory must involve assumptions about the nature of reality and the nature of cognition which can only be justified in a coherentist fashion. Nāgārjuna's aim here is to undermine theses (1) and (2) of metaphysical realism. If he is right about the nature and structure of pramāṇavāda, then the notion of truth as correspondence between cognition and state of affairs becomes problematic, and reality comes to be seen as suffused with elements of mental construction.

These points require further elaboration. I shall begin by discussing Matilal's Nyāya-based attempts at answering Nāgārjuna's objections to pramāṇavāda. I shall seek to show that such attempts, based as they are on what I take to be a misinterpretation of Nāgārjuna's motivation, fail to vindicate the Nyāya project. From this there should emerge a clearer indication of the consequences for metaphysical realism of Nāgārjuna's critique of pramāṇavāda.

I have elsewhere discussed at some length Nāgārjuna's arguments against a theory of pramāṇas (Siderits, 1980). To briefly recapitulate, in *Vigrahavyāvartanī* 30—51, Nāgārjuna considers various responses to the question of foundations: how do we know that the various purported means of knowledge are in fact pramāṇas? Four possible strategies suggest themselves: (1) a pramāṇa establishes itself; (2) one pramāṇa is established by another pramāṇa; (3) a pramāṇa is established by its prameya; (4) pramāṇa and prameya mutually

establish one another. It is argued that (1) is question-begging, (2) involves an infinite regress, and (3) and (4) are viciously circular. Since (2) is the most intuitively appealing position for a realist, the chief concern of the Naiyāyika is to stop the regress that the question of foundations seems to engender. Matilal gives extended treatments of two such strategies.

One way in which Matilal seeks to stop the regress is brought out in his discussion (pp. 57—9) of the light example of *Vigrahavyāvartanī* v. 33. Matilal construes this as an analogical argument: just as light illuminates itself, so a pramāṇa may establish (i.e., verify) itself. I would interpret it rather differently. It is widely assumed among Indian philosophers that an entity cannot operate on itself.[1] If this principle holds, then it follows that a pramāṇa cannot establish itself. The claim that light illuminates itself is intended to serve as a counter-example to this principle. If Nāgārjuna can show that this claim is false, then in the absence of any other alleged counter-example and in the presence of such positive evidence as the fact that a knife cannot cut itself, the principle will stand and we will be justified in rejecting the assertion that a pramāṇa establishes itself.

Matilal takes Nāgārjuna to argue that an object may be said to be illuminated only if that object may also exist in the unilluminated state. Since light obviously does not exist where there is darkness, light does not meet this condition. Hence it does not make sense to say that light is illuminated. I agree that this is Nāgārjuna's argument. But Matilal takes this to show that 'Light illuminates itself.' is a mere stylistic variant of 'There is light.' And this is merely another way of saying, 'There is illumination of objects,' since the occurrence of light and the illumination of objects are inseparable and thus may not be distinct events at all. But then if the opponent is taken as giving an analogical argument, his claim that a pramāṇa establishes itself is equivalent to the statement that a pramāṇa occurs, which in turn is equivalent to the statement that there is cognition of the object of knowledge. In this case the question, What establishes the pramāṇa? is misguided, for there is no distinct entity the pramāṇa: there is only the event, 'establishment of the object of cognition,' which may variously be referred to as the occurrence of a pramāṇa or as the cognition of a prameya.

This is an interesting strategy, but I do not think it succeeds. Here we need to answer two questions: (1) is it true that the occurrence of light is nothing over and above the occurrence of illumination of objects? and (2) if this were true, would the analogy with pramāṇa go through? With respect to the first question, we can begin by pointing out that Nāgārjuna, common sense, and Nyāya are all quite leery of positing powers as distinct entities. The mutual-dependence arguments of MMK (e.g., MMK III) often turn on just this feature. And common sense would, I believe, be loath to admit the existence of light in the empty space between earth and sun. (This is just how the 'If a tree falls in the forest' chestnut gets generated.) But the underlying principle at work here is just parsimony: we need not posit a power as a separate entity in order to explain the occurrence of some phenomenon if the only evidence for its existence is just the phenomenon whose occurrence is to be explained. Thus light would be a superfluous posit if the only evidence for its existence were the illumination of objects. But there is independent evidence for the existence of light (i.e., electro-magnetic radiation in the visible spectrum), for instance diffraction phenomena occurring with transparent media. Thus the occurrence of light and the illumination of objects are distinct events, and Nāgārjuna's point — that light does not illuminate itself — holds for just the reason that he gives: light is not the sort of thing that can meaningfully be said to be illuminated.

This yields a useful way of testing Matilal's strategy for avoiding the regress. Is there independent evidence for the existence of the pramāṇa as distinct from cognition of the object? Certainly there is. Some cognitions are veridical, others non-veridical. Many non-veridical cognitions are phenomenologically indistinguishable from veridical cognitions; the difference is revealed only in subsequent behavior. If this difference is to be explained, then it can only be in terms of distinct causal routes leading to the two sorts of cognition. And a pramāṇa is just that sort of causal route that typically leads to veridical cognitions. Hence even if it were true that light is nothing over and above the illumination of objects, we would still have good reason to speak of the pramāṇa as distinct from their result, the cognition of objects. Given this, moreover, Nāgārjuna's original question — How are the pramāṇa established? — is seen to be not only possible but pressing. This strategy will not stop the regress.

Matilal's second, more elaborate attempt to stop the regress involves the denial of the KK thesis — the thesis that in order to have knowledge one must know that one knows. In Chapter 5 he gives a careful explication of much of the Nyāya literature on knowing that one knows, including the Naiyāyikas' discussions of the various kinds of cognition that may be used to establish the knowledgehood of a given cognition. He shows that the consensus position is this: while one may, if the need arises, employ some such method to prove that a given cognition is a piece of knowledge, one may perfectly well fail to do so and yet still possess knowledge. Matilal also seems to agree with the Naiyāyikas on this point. And surely this is right — if having knowledge is a matter of having a true belief with the right sort of causal ancestry, then one can have knowledge without knowing that one's belief has been produced by a reliable cause. Or, to put the matter somewhat differently, one can *be* justified in one's belief without being able to *show* justification.

What is surprising is that Matilal seems to think that denial of the KK thesis is an effective answer to Nāgārjuna's infinite regress argument. Matilal must then assume that Nāgārjuna implicitly accepts the KK thesis. And he assumes this, I would suggest, because he takes Nāgārjuna to be a sceptic. For if Nāgārjuna's infinite regress argument is to establish that we never have knowledge, then the KK thesis would seem to be required. Take, for instance, that version of the regress argument which claims that in order to establish that some particular cognition *j* is a pramāṇa, one must employ some distinct cognition *k*, which is itself a pramāṇa. But in order to establish *k*'s pramāṇahood, one must employ some distinct cognition *l*, etc. A sceptical reading of this argument would go roughly as follows: to be justified in taking the experience of seeming to see water as veridical, one must know that the causal factors responsible for this experience are an instance of the pramāṇa perception (because one must know that one knows in order to know). But one can know that these causal factors are reliable only through the employment of some distinct cognition. And then, once again, one can know that that cognition is itself the product of reliable causal factors only through yet another cognition, etc. Since this justificatory regress can never be ended non-arbitrarily, it follows that one can never know that this is water before me.

Nāgārjuna is not, however, a sceptic. Indeed Matilal expresses well Nāgārjuna's attitude toward knowledge and pramāṇavāda when he writes, 'The force of such arguments was to persuade us to recognize our philosophical activity, our pramāṇa doctrine, for what it is, a fabrication, a convenient myth-making or make-believe, the inherent value of which lies only in making day-to-day life work smoothly and rendering inter-subjective communication successful' (p. 67). To say this is not to say that we might be radically deceived in all our beliefs about the nature of the world, that we might be wrong in all we think we know. Nāgārjuna would probably agree that we do have knowledge whenever the conditions articulated in the Nyāya account of the pramāṇas are met. (Candrakīrti explicitly affirms this at Prasannapadā p. 25.) His disagreement with Nyāya is not over the possibility of knowledge, but over the uses to which a theory of knowledge may be put. He sees that if a pramāṇavāda is to vindicate metaphysical realism, then justification must be foundationalist in structure. The point of the regress argument is just that justification is coherentist in structure.

How, after all, does Nyāya arrive at its account of the pramāṇas? I think the method they use is best thought of as one that seeks to achieve a kind of reflective equilibrium. We begin with a stock of basic beliefs that would share wide acceptance, and seek out the causal conditions that led us to have such beliefs. Having formulated a provisional account of the causal conditions for knowledge, we then look to see whether it accords with both our original stock of basic beliefs and with other beliefs we have about the world and about knowledge. If not, we make adjustments either in our account of the conditions for knowledge, or in our stock of intuitions, or both. This process continues until our account of the causal conditions for knowledge and our intuitions are in equilibrium, when no further adjustments need to be made. The resulting account of the causal conditions for knowledge is a theory of the pramāṇas.

Now Nāgārjuna would, I claim, hold that if such a procedure is carried out properly, then one would be justified in holding any belief that was induced through some causal route that was identified by the theory as a pramāṇa. Such beliefs would constitute knowledge. What Nāgārjuna denies is that such beliefs in any way 'mirror' or 'cor-

respond to' a mind-independent existent. (See the commentary on VV 51.) Such beliefs may well deserve the title 'knowledge' — if we have engaged in the process of reflective equilibrium with sufficient care, then such beliefs will no doubt meet the tests of worldly practice. But we cannot then claim that a belief induced by one of the causal routes we have identified as pramāṇas corresponds to reality. This can be seen from the fact that, had we begun with a different stock of basic beliefs, or had we employed a different account of what counts as a cause of cognition, or had we assigned different weights to our criteria of theory acceptance (parsimony, elegance, etc.), the results of our inquiry might well have been quite different — both in the account of the pramāṇas arrived at and in the stock of beliefs deemed warranted by those pramāṇas.

Now this may sound like a sceptical challenge, but it is not. It may sound as if the claim is that since we cannot know which of these schemes — the one we have arrived at, or one of the alternatives we might have arrived at under different assumptions — is correct, we do not in fact possess knowledge about pramāṇas and prameyas. But this is no more an argument to the effect that we might be radically and systematically deceived, than is Putnam's 'brains in a vat' argument. The point is rather that since, on any of the multiplicity of possible schemes that might be arrived at through the process of reflective equilibrium, our beliefs would accord with our practice, it follows that the notion of the 'one right fit' between beliefs and world is empty. Realist and sceptic share the common assumption that there is one right fit. The sceptic merely denies what the realist affirms about the possibility of our attaining (and knowing that we have attained) the one right fit. The anti-realist exploits the apparent deadlock between realist and sceptic in order to undermine the shared assumption. If under the best possible epistemic circumstances (reflective equilibrium) it still appears possible that we might be radically deceived, then we need to re-examine the notion of knowledge with which we began. And the problematic element in our account of knowledge does not lie in our account of justification — even if we deny the KK thesis, it is still open to the sceptic to object that knowledge cannot be a matter of pure luck. The problem lies rather in our account of truth as correspondence between belief and world. If there are any number of

distinct sets of beliefs each having equal epistemic warrant, then the notion of a right fit between beliefs and world must be idle and useless. We can have no conception whatever of what it would mean for a cognition to correspond to the nature of reality.

Put more formally, the argument is as follows:

1. We have cognitions.
2. Not all cognitions lead to successful practice.
3. We seek to improve our chances at successful practice.
4. Hence we seek reliable (success-inducing) causes of cognition — those cognitions so caused we will believe, those not so caused we will not.
5. We can come to discriminate between reliable and unreliable causes of cognition only through the method of reflective equilibrium (MRE).
6. MRE requires that we begin with (1) a finite (and relatively small) set of 'world intuitions' (e.g., that water quenches thirst): and (2) a set of beliefs about what counts as a cause of cognitions, principles of theory-acceptance, etc.
7. Suppose that, having arrived at reflective equilibrium and thus constructed an account of reliable causes of cognition, we use this account to acquire a set S of beliefs about the world. We will then be inclined to suppose that the members of S are (at least largely) *true to the facts.*
8. But we might have begun with different members for (1) and (2).
9. And such differences might have led to a different account of the reliable causes of cognition, resulting in some alternative set S' of beliefs about the world (where S and S' are incompatible).
10. Because both S and S' were arrived at through MRE, each will equally well accord with our practice.
11. Hence there is no available method for deciding which of these two sets is more nearly true to the facts.
12. If there is no method for determining which of two incompatible sets of beliefs is more nearly true to the facts, then the notion that a belief is true to the facts is meaningless.

Therefore while S may be epistemically warranted, it cannot be said to be true to the facts.

Two points are in order concerning this argument. The first is that the conclusion explicitly denies a thesis affirmed by both metaphysical realist and sceptic alike. This is the thesis that there is some set of beliefs that is true to the facts. The sceptic, of course, maintains that we can never know which beliefs belong to this set. But scepticism would lose all bite were it not to claim that there is some one way that the world is, and that we can imagine (though we cannot attain) possession of the set of beliefs that captures that one way. The present argument is that since we cannot imagine what it would be to possess the set of beliefs that is true to the facts, the notion that there is such a set is meaningless.

This brings me to my second point concerning this argument, which has to do with the verificationism found in (12). Verificationism has suffered from somewhat of a bad press in recent times. But this is, I think, due chiefly to the unduly restrictive form of verificationism employed by the logical positivists. A less restrictive form — one that merely requires that there be *some possible* means of verification of a statement if that statement is to count as meaningful — is quite sound. For it reflects the intuition that the meaning of a statement is its use — the conditions under which the statement would be deemed assertible by the speakers of the language (See Dummett, 1978). Given this connection between meaning and use, it is plausible to suppose that if we are unable in principle to specify any situation that would count as verifying a statement, then that statement must be devoid of cognitive significance.

Nor is it implausible to attribute such a form of verificationism to Nāgārjuna. For verificationist elements can already be detected in early Buddhism, namely in the Buddha's treatment of the 'indeterminate questions'. There, not only are such questions as whether the world is eternal deemed pointless for the project of release from suffering. It is also pointed out that equally plausible inferences can be constructed for the claims that the world is eternal and that it is not, and neither claim is empirically verifiable. Thus such questions are not to be pursued because they are devoid of cognitive significance. We should not then be surprised to find Nāgārjuna making implicit use of some form of verificationism.

What this argument shows is that if we follow the Nyāya method of

discovering the pramāṇas — the method of epistemological reflective equilibrium — then while employment of the thus discovered pramāṇas will yield beliefs with epistemic warrant, beliefs that may properly be called knowledge, it would be illegitimate to conclude that such beliefs correspond to the nature of reality. For we are quite simply unable to give content to this notion of correspondence between cognition and facts. And this in turn means that while we may well have a use for the expression 'the way the world is', we are likewise unable to give content to the notion of the way that the world is independently of our cognitive activity. In short, if the Nyāya method of establishing the pramāṇas is correct, then theses (1) and (2) of metaphysical realism are false.

There is another route to this conclusion as well, one which may better match the structure of Nāgārjuna's argument. The infinite regress argument seems designed to force the pramāṇavādin to concede that pramāṇa and prameya are mutually dependent — that the pramāṇas can be established only by making certain assumptions about the prameyas, and the prameyas can be established only by making certain assumptions about the pramāṇas. We can see this feature at work in the method of reflective equilibrium: the basic stock of beliefs with which we begin represents a set of assumptions about the prameyas; and the views we hold concerning the criteria of theory acceptance and the manner in which cognitions are caused represent a set of assumptions about the pramāṇas. Now there is one sense in which such mutual dependence is not a fault but a strength. Not only does this seem to be the best that we can do; having an account of the reliable causes of belief that is arrived at through the method of reflective equilibrium actually seems to better our odds when it comes to attaining beliefs that make worldly practice go smoothly. But this feature of mutual dependence which is thus built into a theory of pramāṇas shows that it is impossible to prise apart the contributions of 'world' and 'mind' to those beliefs that we know to be true. The content of our knowledge is in part determined by human needs, interests, and institutions. This is not, once again, to say that those beliefs we take to be knowledge are somehow distorted by these 'subjective' elements. Since it is in principle impossible to attain cognitions which are not so determined, we can have no notion of

what it would mean to have cognitions which were not 'distorted' in this way — in which case the concept of distortion loses all purchase here.

The situation may be likened to what results once we accept Quine's point about the analytic-synthetic distinction. Since all observation is theory-laden, we must give up the notion that there might be sentences whose truth-value was determined solely by meaning, or sentences whose truth-value was determined solely by the facts. To say this is not to say that within a given language there can be no distinction whatever between meaning and fact. What this does show is that the notion of an ideal language — a language whose semantic structure is isomorphous with the structure of reality — is empty. And it shows this precisely because it shows that it is impossible to completely prise apart the respective contributions of semantic structure and of experience to our beliefs about the world.

Nāgārjuna's point is likewise not that there can be no distinction between knowledge and error within a given set of epistemic practices. Nor is it even that there can be no improvement in the epistemic practices accepted by a given community. His point is rather that even when the pramāṇavādin's project has been carried out, the set of beliefs that are arrived at as a result of this program cannot be said to mirror the nature and structure of a mind-independent reality. For we cannot give content to this notion of ideal correspondence between cognition and world unless we can be said to know the nature of the relata — cognition and world — in isolation from each other. The fact that pramāṇa and prameya are mutually dependent in the manner described above, shows that we can have no such conceptions of cognition and world. Thus we can have no idea what it means to say that our beliefs mirror the world. To say of a set of beliefs that they correspond to reality is to pay them an empty compliment. We would do better to say that they help make things go smoothly for us — that they cohere with other beliefs we hold, and with our needs, interests, and institutions. To say this is to say that such beliefs constitute knowledge.

Put more formally, the argument is as follows:

1. We have cognitions.

2. Not all cognitions lead to successful practice.
3. We seek to improve our chances at successful practice.
4. Hence we seek reliable (success-inducing) causes of cognition — those cognitions so caused we will believe, those not so caused we will not.
5. We can come to discriminate between reliable and unreliable causes of cognition only through MRE.
6. MRE requires that we begin with (1) a finite (and relatively small) set of 'world intuitions' (e.g., that water quenches thirst); and (2) a set of beliefs about what counts as a cause of cognitions, principles of theory-acceptance, etc.
7. Suppose that, having arrived at reflective equilibrium and thus constructed an account of reliable causes of cognition, we use this account to acquire a set *S* of beliefs about the world. We will then be inclined to suppose that the members of *S* are (at least largely) *true to the facts.*
8. (1) represents a set of assumptions about the world.
9. (2) represents a set of assumptions about the nature of belief.
10. Each belief in *S* is epistemically supported by those sets (1′) and (2′) whose members consist of the members of (1) and (2) respectively that survive MRE.
11. It is in principle impossible to arrive at *S* without employing both (1′) and (2′).
12. The epistemic support that each member of *S* receives from (1′) and (2′) is coherentist in nature.
13. Because of the nature of coherentist support, it is in principle impossible to distinguish between the epistemic support a member of *S* receives from (1′) and that which it receives from (2′).
14. We can say of some epistemically warranted belief that it is true to the facts only if it is at least in principle possible to distinguish between the truth-making contribution given that belief by the world and the truth-making contribution (if any) given that belief by the nature of our cognitive apparatus.

    Therefore we cannot say of *S* that its members are (at least largely) true to the facts.

This argument also employs a verificationist principle, which occurs

in premiss (14). To see how this premiss can be justified, consider an objection that the metaphysical realist might make: while we agree that justification is coherentist in structure, this fact does not by itself show that truth does not consist in correspondence to a mind-independent reality. For it is possible that truth 'outruns' justification. That is, while it may be in principle impossible to prise apart the respective contributions of world and the nature of cognition to the *justification* we have for believing some proposition *p*, it is still possible that what makes *p true* (supposing that it is true) is that *p* corresponds to the nature of reality.

The anti-realist response is to ask what it would mean to say that *p* is made true by the world. That is, under what possible circumstances would we be justified in asserting that *p* is made true by the world? We could be so justified only if we were able to assure ourselves that *p* belongs to *S* not by virtue of the nature of cognition but solely be virtue of the nature of the world. And by (13) we could never have such assurance. Thus while we might seem to have something quite definite in mind when we entertain the possibility that truth outruns justification, we are in fact unable to conceive of a situation that would verify the claim that *p* is made true by the world. Hence the claim is quite devoid of meaning.

Here it is helpful to consider what we do have in mind when we entertain the possibility that truth outruns justification. We know, of course, of cases where we take ourselves to be justified in denying some proposition *p* that we subsequently discover to be true. We likewise know of cases where, while still accepting *p*, we now take ourselves to be better justified in accepting *p* than we formerly were. Both sorts of case may be accounted for in terms of the notion of improvements in our epistemic practices. And it is quite natural to say in either case that while *p* was true, we were not initially justified in accepting *p* (because of the epistemic practices we then employed). We must, though, resist the temptation to suppose that there might be true propositions which we would never be justified in accepting no matter what our epistemic practices. For when we seem to imagine this, we do so only by covertly smuggling in some cognizer (perhaps God) who is justified in accepting those propositions by virtue of that cognizer's epistemic practices. And once we bring this cognizer and

those epistemic practices out into the open, the problem of (13) reemerges: if the method of reflective equilibrium is the best epistemological game in town, then what makes those propositions true is not their correspondence to the facts but their coherence with whatever count as the members of (1′) and (2′) for this cognizer. That is, we have not succeeded in imagining a situation in which truth outruns coherentist justification.

The argument is, then, that since on the Nyāya account of epistemology pramāṇa and prameya are mutually dependent, the Naiyayikas must abandon either their theory of the pramāṇas or else their metaphysical realism. And since Nāgārjuna would agree with Nyāya that scepticism is untenable, while Nyāya pramāṇavāda would strike Nāgārjuna as basically sound in its approach, it is metaphysical realism that should be abandoned.

For some time now, there have been two competing interpretations of the Mādhyamikas. First there is the crypto-Vedāntin interpretation, according to which Nāgārjuna and his followers maintain that the ultimate nature of reality is ineffable and apprehensible only through some sort of non-discursive mystical intuition. According to the second interpretation, the Mādhyamika is to be taken at his word when he proclaims that emptiness is itself empty; his view is that the very notion of the ultimate nature of reality is a mere conceptual construction arising out of conventional linguistic practice. Matilal clearly adheres to the first interpretation. The sceptic accepts the metaphysical realist's thesis that there is such a thing as the ultimate nature of reality; he merely despairs of the possibility that we can ever have knowledge (at least discursive knowledge) of it. I, on the other hand, obviously take the second interpretation to be correct. To say that all 'things' are empty is just to make the anti-realist point that we cannot give content to the metaphysical realist's notion of a mind-independent reality with a nature (whether expressible or inexpressible) that can be mirrored in cognition. Now textual evidence can be cited in support of either of these two interpretations. And it may well be that there is nothing in the Madhyamaka corpus that will by itself settle the issue. I suggest that in such cases we should look to other considerations in order to decide between competing interpretations — e.g., to the principle of charity. I would also suggest that interpreting Nāgārjuna as

an anti-realist allows us to attribute to him a more coherent and defensible position than results from viewing him as a sceptic and crypto-Vedāntin. This in turn makes it possible for us to continue the conversation between Mādhyamika and Naiyāyika in a way that is not open to us if we see their debate as just another instance of the realist-sceptic stalemate. And surely this too is a desideratum.

NOTES

* In writing this paper I profited greatly from numerous discussions with Mark Timmons concerning anti-realism and the nature of justification.

[1] See Vacaspati Miśra's *Tattva Kaumadi* on Sāṃkhya Kārikā XVII; also Śaṃkara's comment on Vedānta Sūtra III.iii.54. The principle is also, according to Pitcher, at work in Wittgenstein's *Tractatus*: see George Pitcher, *The Philosophy of Wittgenstein*, p. 147.

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INTRODUCTION

The purpose of this introductory study is to clarify the concept of truth in Indian philosophy, especially in the Mīmāṃsā and the Nyāya systems, and also to attempt a critical appraisal of the *prāmāṇya* theories. In both these respects the task before us is bewildering. Not much attention has been paid by scholars to a precise explication of the concept of truth in Indian philosophy. If we could throw some light on this and clarify the concepts, we could also to some extent clarify the amazingly complicated tangle of discussions that have grown up throughout the ages around the apparently simple question: Is *prāmāṇya svataḥ* or *parataḥ*? This is one of those questions to which every school worth the name came forward with an official answer. Arguments and counter-arguments were produced in never-ending stream. What we propose to do with regard to this vast mass of material at our disposal is in the first place to clarify the nature of the issue round which the theories centre, and then to examine the nature of the arguments that have been advanced by the different schools in support of their contentions. Since the primary purpose of this study is clarification of concepts, no attempt will be made here to take sides. But it is quite possible that certain conclusions are likely to emerge which would reflect our attitude towards this entire problem. It is needless to say that Gaṅgeśa's great contribution to the problem would be brought to the foreground wherever possible. To anticipate a general conclusion that is likely to emerge, it is very much plausible that the views of the rival schools are not really mutually incompatible as they at the first sight certainly appear to be. They may even be regarded in the long run as supplementing each other. The apparent incompatibility between these views then may partly be due to the fact that though it would seem they were giving different answers to the same questions, they were not always unanimous in their formulation of the problems, so that sometimes they were really answering very different questions.

I. Preliminary Distinctions

Certain fairly well known distinctions may be mentioned at the very beginning.

1. *Two senses of 'prāmāṇya'*: The word '*prāmāṇya*' may mean either the property of being instrumental in bringing about true knowledge (*pramākaraṇatva*), or simply the truth of a knowledge (*pramātva*). In the former sense, *prāmāṇya* belongs to the various instrumental causes of true knowledge. In the latter sense, it characterizes a knowledge itself, if that knowledge is true. Of these two senses the second one is logically prior inasmuch as the very idea of being an instrumental cause of true knowledge cannot be understood without understanding what is meant by true knowledge and in effect without understanding what is meant by truth. The theories of *prāmāṇya*—the well known *svataḥ* and *parataḥ* theories—are concerned with *prāmāṇya* in the second sense, i.e. with the truth of a knowledge.[1]

2. *Two kinds of pramātva*: The Vedāntins who form a major group of participants in the controversy prefer to distinguish between two kinds of truth[2]: metaphysical truth (*tāttvika prāmāṇya*) and empirical truth (*vyāvahārika prāmāṇya*). A knowledge is metaphysically true if it can never be falsified at any time, past, present or future. *Metaphysical* truth then consists in *traikālika abādhitatva.* The truth which the Advaitins take to be *svataḥ* (in the sense or senses to be explained below) is not this metaphysical truth, but *empirical* truth[3], whose nature has yet to be made precise. It is this empirical truth which besides is, according to the Mīmāṃsaka, the cause of unwavering activity (*niṣkampa pravṛtti*). This shows that although the Advaita metaphysics has the conception of an eternal truth, this does not lead the Advaitin to the utter scepticism of regarding all other knowledge falling short of the knowledge of Brahman as false. The *svataḥ* and the *parataḥ* theories are concerned with the *empirical truth* of—it is needless to add—the knowledge of finite human

1. The idea of 'instrumental cause of a true knowledge' has been subjected to a quite different controversy between the Nyāya and the Bauddha schools.
2. Madhusūdana Sarasvatī, *Advaitasiddhi* (Nirnayasagar edn.), p. 499.
3. Madhusūdana Sarasvatī, *Advaitaratnarakṣaṇam* (Nirnayasagar edn.), p. 32.

beings, and are not concerned with any other more perfect kind of knowledge, be it knowledge belonging to a God or be it the knowledge of Brahman.

3. *The theory of prāmāṇya and the theory of prakāśa*: The theory of *prāmāṇya* should be distinguished from a connected but quite different theory, namely, the theory of *prakāśa*. The latter is concerned with the apprehension not of truth but of the knowledge itself whose truth or falsity may at any time be under consideration. The *prāmāṇya* theory asks, how does a knowledge become true, and how is its truth ascertained? The theory of *prakāśa*, on the other hand, asks the question, how is the knowledge itself known? How do I know that I know? One way of bringing home the fact that they are two distinct theories is to look into the various ways in which the different views about *prāmāṇya* have been combined with the different views about *prakāśa*. Bearing in mind that in each case we have a *svataḥ* theory and a *parataḥ* theory we may expect that there should be four different combinations. This expectation in fact stands confirmed. The four combinations are:

i. the theory of *svataḥprakāśa* combined with the theory of *svataḥprāmāṇya* (upheld by Advaita and Prābhābara Mīmāṃsā);
ii. the theory of *parataḥprakāśa* combined with the theory of *svataḥprāmāṇya* (upheld by the Miśra and the Bhāṭṭa schools of Mīmāṃsā);
iii. the theory of *svataḥprakāśa* combined with the theory of *parataḥprāmāṇya* (upheld by the Bauddhas); and
iv. the theory of *parataḥprakāśa* combined with the theory of *parataḥprāmāṇya* (upheld by the Nyāya school).

The theory of *prakāśa* is in fact logically prior to the theory of *prāmāṇya*. The question about the apprehension of a knowledge is logically prior to, and independent of, the question about the origin and the apprehension of the truth of that knowledge. For unless the knowledge itself is known, no question can even be raised about its truth. The theory of *prakāśa* is also wider in scope inasmuch as it pertains to all states of consciousness and not merely to knowledge.

4. *'Svataḥ' and 'parataḥ'*: The Vedānta and the Mīmāṃsā theory is known as the theory that truth is *svataḥ* whereas falsity is *parataḥ*. As opposed to this we have the Nyāya theory that both truth and falsity are *parataḥ*. The key terms in this controversy are *'svataḥ'* and *'parataḥ'*, literally meaning 'from within' and 'from without' respectively. We would sometimes use the English words *'intrinsic'* and *'extrinsic'* more for reasons of convenience than for their accuracy in rendering the two Sanskrit terms.

When the Mīmāṃsā-Vedānta theory holds that truth is intrinsic to knowledge it means either or both of two things. It may mean on the one hand that the originating conditions of the truth of knowledge are precisely the same as the originating conditions of the knowledge itself. On the other hand, the theory also holds that the knowledge and its truth are apprehended together. Thus, 'intrinsic' means both 'intrinsic with regard to origin' and 'intrinsic with regard to apprehension', both *utpattitaḥ* and *jñaptitaḥ*.

Similarly, when the Nyāya holds that truth is extrinsic to knowledge, it means both of two things. On the one hand it holds that the generating conditions of the truth of a knowledge are more than the generating conditions of the knowledge itself. It also holds that the apprehension of a knowledge *does not always* amount to the apprehension of its truth. Thus 'extrinsic' means both 'extrinsic with regard to origin' and 'extrinsic with regard to apprehension', *utpattitaḥ* and *jñaptitaḥ*.

With regard to origin, it should be borne in mind that the Nyāya does *not* hold that the truth of a knowledge is produced *after* the knowledge itself has come into being. The Nyāya rather holds (or, at least the majority of the Naiyāyikas do) that though a knowledge and its truth are produced together, their generating conditions are yet not quite the same, nor are they apprehended as a rule together.

Pārthasārathi Miśra in his *Nyāyaratnamālā*[4] mentions two meanings of the word *'svataḥ'* which may mean either 'what is related to oneself' or simply 'from oneself'. Raghunātha Śiromaṇi

4. Pārthasārathi Miśra, *Nyāyaratnamālā* (ed. by Mm. Pt. Gangadhar Sastri, Chowkhamba Sanskrit Series, Banaras), p. 30-1.

in his *Dīdhiti* on Gaṅgeśa's *Prāmāṇyavāda* also distinguishes between two meanings of '*svataḥ*': 'from oneself' (*svasmāt*) and 'from what is one's own' (*svakīyāt*).[5] It seems to me that the distinction does not introduce anything new and so may be overlooked for our purpose.

It goes to Gaṅgeśa's credit to have shown that the words '*sva*' and '*para*' are relative terms, so that what is *sva* in one context may be regarded as *para* in another. Gaṅgeśa therefore (see para 35 of Gaṅgeśa's text) formulates his thesis independent of these terms though that means a more circuitous mode of speech.

II. Different Forms of the *Svataḥprāmāṇya* Theory

Although they all agree that truth of a knowledge originates precisely from those causal conditions which also give rise to the knowledge, the different advocates of the *svataḥprāmāṇya* theory nevertheless differ amongst themselves as to the nature of the apprehension of truth. Even with regard to this latter question they all no doubt agree that a knowledge is as a rule apprehended together with its truth.[6] They differ, however, in the first place, with regard to the nature of knowledge and, secondly, as to the nature of our apprehension of a knowledge. Accordingly, we might distinguish between four different forms of the theory: the Prābhākara, the Vedānta, the Bhāṭṭa and the Miśra.

(*a*) *The Prābhākara theory*: The Prābhākara stands alone in thinking that there is no positive error. Strictly speaking, the problem of truth *and* error is simply meaningless on his theory, for there is no cognitive error. Is then the ordinary usage about truth *and* error without any significance? The Prābhākara would say that the only point about this distinction lies in the practical side of knowledge. When we say a knowledge is false we really mean—the Prābhākara seems to be saying—that it leads to unsuccessful behaviour?[7] On the cognitive side all knowledge is

5. *Prāmāṇyavāda* (Kanchi ed.), p. 15.

6. Gangeśa: "*svatastve prāmāṇyavata eva jñānasya grahāt*" (*Prāmāṇyavāda*).

7. Rāmānujācāryya: "*yatra vyavahāravisaṃvādaḥ tatra pūrvajñānasya bhrāntatvam*". (*Tantrarahasya*, Gaekwad's O.S., p. 3)

true. Even the so called false knowledge is, for every knowledge has its object which it manifests.[8] Bearing this in mind, we might say that the Prābhākara Mīmāṃsā distinguishes between three levels of truth and error:

In the broadest sense of the term 'truth', all awareness, and therefore all knowledge, is true. In a narrower sense of the term, all awareness other than memory is true. In a still narrower sense of the term, only those knowledges are true that lead to successful practice whereas those that lead to unsuccessful practice are false. Rāmānujācāryya uses three different terms for these three different kinds of truth: *yāthārthya*, *prāmāṇya* and *samyaktva*. *Yāthārthya* belongs to all awareness[9] (including memory and what ordinarily passes for erroneous apprehension), *prāmāṇya* to all awareness[10] excepting memory (but including even the so-called erroneous apprehension) and *samyaktva* only to such knowledge other than memory which leads to successful practice.[11] *Yāthārthya*, or truth in the widest sense, is coextensive with the property of being an awareness of..., or of being true to its object (*sarvasya jñānasyārthāvyabhicāritva*). The criterion of *prāmāṇya* is independence in manifesting the object; memory is not *pramā* since it does not independently manifest its object.[12] The test of *samyaktva* is the absence of contradicted practice.

Now, how does all this bear on the Prābhākara version of the *Svataḥprāmāṇya* theory? Ganganath Jha has raised a pertinent issue against the Bhāṭṭa theory of *prāmāṇya*[13] without himself realising that the objection is equally valid against the Prābhākara notion. For, if the test of *prāmāṇya* is independence in manifesting its object or, in other words, if *prāmāṇya* is the property of apprehending something not apprehended before (*anadhigatatva*), then *prāmāṇya* is not *svatogrāhya*. The appre-

8. Rāmānujācāryya: "*yasyām saṃviti yaḥ artha avabhāsate sa tasya viṣayaḥ, nānyaḥ asya tatrānavabhāsāt.*" (*loc. cit.*, p. 2)

9. "*tasya sarvasaṃvitsādhāraṇatvāt.*" (*loc. cit.*, p. 2)

10. "*anubhūtiḥ pramāṇam*". (*loc. cit.*, p. 2)

11. "*yatra tu na* (*vyavahāravisaṃvādaḥ*) *tatra samyaktvam.*" (*loc. cit.*, p. 3).

12. "*na svātantryeṇārtham paricchinattīti na pramāṇam*". (Śālikanātha, *Prakaraṇa Pañcikā*, p. 42)

13. Jha, *Prābhākara Mīmāṃsā.*

hension of the *prāmāṇya* of a knowledge would in that case await the ascertainment of this further condition. Or, to put it differently, if *prāmāṇya* is the property of being other than memory, it could not be said to be apprehended along with the apprehension of the knowledge (whose *prāmāṇya* it is). It is clear therefore that neither *prāmāṇya* nor *samyaktva* are apprehended *ab initio*. If therefore the Prābhākara Mīmāṃsā advocates the theory of *svataḥprāmāṇya* that could only be with regard to *yāthārthya*;[14] for it is only in this broadest sense of 'truth' that every awareness is awareness of its own object and to apprehend a knowledge is *eo ipso* to apprehend it as knowledge of its own object.

(*b*) *The Bhāṭṭa theory*: The Bhāṭṭa school, agreeing though in the fundamental point of *svataḥprāmāṇya*, differs from the Prābhākaras in the following points.

The Bhāṭṭas regard knowledge as an imperceptible activity and not as something self-luminous. We come to know about our knowledge therefore—on the Bhāṭṭa theory—only through an inferential process which immediately follows upon the knowledge. The inferential process has the following character. The activity of knowing, itself imperceptible, is directed towards and terminates in the object which thereby comes to acquire a new property of 'being known'. This property called by the Bhāṭṭas

14. I am indebted, in bringing out this threefold sense of 'truth', to P. Sastri's *Introduction to the Pūrvamīmāṃsā* (Calcutta, 1923). It would be seen that I agree with that learned scholar in thinking that it is truth only in the broadest sense of the term that, on the Mīmāṃsā theory, could be *svataḥ*. I however have differed from him in the precise formulation of these three senses. The difference between his analysis and mine may be represented thus:—

On Sastri's analysis:

1. Truth as common to all cognitions (*pramā*, *apramā* and memory)
2. Truth as common to memory and *anubhūti* (=*bādhakābhāvatva*)
3. Truth as belonging only to *anubhūti* (*bādhakābhāvatva*+*anadhigatatva*)

On my analysis:

1. *Yāthārthya* (common to all awareness quâ awareness of some object)
2. *Prāmāṇya*, as common to all knowledge, right or wrong, but excepting memory (=*anadhigatatva*).
3. *Samyaktva*, as characterizing only right *anubhūti* (*anadhigatatva* + *bādhakābhāvatva*).

'*jñātatā*' or '*knownness*' serves as the mark for our inference of the act of knowing which is its imperceptible cause. Unlike most other inferences, this inference of the knowledge from the *jñātatā* in the object does not wait upon my desire to infer: it automatically—unless hindered by more powerful factors—follows upon knowledge and in that sense no knowledge goes unknown, though again none is directly perceived.

Now, truth—according to the Bhāṭṭas—is apprehended *svataḥ* in the sense that the same inference from *jñātatā* which makes us aware of a knowledge also makes us aware of the truth of that knowledge. Truth of course has its origin in the very same factors which also give rise to the knowledge whose truth it is but like the knowledge its truth also remains unknown at the beginning. The knowledge manifests its object without itself or its truth being apprehended till of course the above-mentioned inference brings both to light.[15,15a]

But what does the Bhāṭṭa mean by '*prāmāṇya*'? Kumārila has not given anywhere a precise definition of it. We could only fall back on the line: "*tasmād bodhātmakatvena svataḥ prāptā pramāṇatā*"[16] which suggests the conjecture[17] that also for Kumārila, as for the Prābhākara, *prāmāṇya* is the same as awareness-of-the-object (= *bodhātmakatva*). In this sense of course every knowledge is intrinsically true. Other members of the school however are not as reticent as Kumārila, nor are they all unanimous on this point.

Umbeka, commenting on the *Ślokavārtika*, rejects the identification of *prāmāṇya* with *bodhakatva* on the plea that though the latter is intrinsic to all knowledge yet it does not serve to distinguish right from wrong knowledge,[18] for even the erroneous knowledge of a rope-snake has the property of *bodhakatva* inas-

15. *Ślokavārtika*, 2.83.

15a. It should be remembered however that though the said inference reveals truth, truth is not inferred. Thus Gāgā Bhaṭṭa writes: "*Pramātvasyānanumeyatvāt jñānānumāne samānasaṃvitsaṃvedyatayā jñānatvavatpramātvasya svatastvasaṃbhavāt*" (*Bhāṭṭacintāmaṇi*, p. 13).

16. *Ślokavārtika*, 2.53.

17. Sastri, loc. *loc. cit.*, 68-9.

18. It must be remembered that the Bhāṭṭa unlike the Prābhākara does distinguish between right knowledge and error so that his account of *prāmāṇya* should be expected to distinguish the one from the other.

much as it also manifests its own object. Umbeka concludes by defining '*prāmāṇya*' as *arthāvisaṃvāditvam*, that is to say, as the 'property of being uncontradicted in its object'.[19] Mere manifestation of an object is not enough. A true knowledge must be uncontradicted in its object. Umbeka adds that it is this truth which is *svataḥ* in the sense of being produced by the cause of the knowledge itself.

Gāgā Bhaṭṭa goes further to define a true knowledge as a knowledge whose object was previously unknown and which is uncontradicted by another knowledge;[20] in this sense, *prāmāṇya* is the same as *samyaktva* of the Prābhākaras. But can truth in this sense as also in the sense of Umbeka be *svataḥ*?

Pārthasārathi suggests a new distinction between two senses of 'truth': truth as pertaining to the knowledge, and truth as pertaining to the object. Apparently, his purpose is to circumvent the following difficulty. My knowledge of truth would take the form 'This knowledge is true'. Now on the Bhāṭṭa theory both the original knowledge and its truth are apprehended together. The original knowledge however being previously unknown, the judgment 'This knowledge is true' is not possible. Awareness of truth would therefore presuppose a prior apprehension of the knowledge—which would of course contradict the central thesis of the *svataḥprāmāṇya* theory. This difficulty is evaded by suggesting that the *prāmāṇya* is nothing other than *viṣayatathātva* or the "suchness of the object", in which case the ascription of *prāmāṇya* to the knowledge cannot but be secondary[21,22].

Now it seems to me that Pārthasārathi's distinction is hardly to the point. For, truth is an epistemological notion, and it is

19. *Ślokavārtika* with the commentary of Umbeka (Madras Univ. Sanskrit Series, no. 13, 1940), p. 54.

20. "*Ajñātaviṣayakaṃ bādhakajñānarahitajñānaṃ pramā*". (*Bhāṭṭacintāmaṇi*, p. 13)

21. "*Na jñānasambandhitvena prāmāṇyaṃ gṛhyate iti brūmaḥ, kiṃtu viṣayatathātvaṃ tadvijñānasya prāmāṇyaṃ tannibandhanatvājjñāne prāmāṇyabuddhiśabdayoḥ, tat ca ajñātādeva jñānāt svata eva gṛhītamityanarthakaṃ pramāṇāntaramiti*". (*Nyāraratnākara* on *Ślokavārtika*, edtd. by Ram Sastri, Benares, 1898, p. 71)

22. *Nyāyaratnākara*, p. 61. Again *Nyāyaratnamālā*, p. 33 (Banaras edition, 1900): "*arthatathātvamidameva hi jñānasya prāmāṇyam.*"

only as an epistemological notion that truth concerns us here. Truth in this sense, i.e. as the 'suchness of the object' or as the pure nature of the object hardly concerns the issue under consideration. The fact is that '*viṣaya*' itself is an epistemological concept, so that '*viṣayatathātva*' could only mean faithfulness or adequacy of the knowledge to its object.

We may then say that the Bhāṭṭas have suggested two notions of *prāmāṇya*, (*i*) of *prāmāṇya* as equal to *anadhigatatva*+*abādhitatva* and (*ii*) of *prāmāṇya* as nothing other than *viṣayatathātva*. Of these two notions, it is (*i*) whose claim to be apprehended *ab initio* must be rejected, for the two constituent notions are sufficiently complex so as to require subsequent deliberation.[23] It is therefore (*ii*) which might put forward a reasonable claim for being *svataḥ*. But in that case the meaning of *viṣayatathātva* has to be made more precise. One thing seems to be clear: it is not the same as the *yāthārthya* of the Prābhākaras. For *yāthārthya*, as we have seen, belongs to all awareness as such, to right knowledge and error alike, while Pārthasārathi's notion is meant to distinguish right knowledge from error. If *viṣayatathātva* in this sense is to be *svataḥ*, then we have to take it that every knowledge quâ knowledge claims to be true to its object.

It must be added that though *viṣayatathātva* is meant to distinguish right knowledge from error, nevertheless—Pārthasārathi reminds us—when the Mīmāṃsaka seeks to establish the intrinsic truth of all knowledge, he has in view all knowledge and not merely the right ones.[24] This is in fact, as we shall have occasions to emphasize later on, one of the puzzling situations with which the *svataḥprāmāṇya* theory is faced.

(*c*) *The Miśra theory*: The third form of the theory is ascribed to the school of Mīmāṃsā associated with the name of Murāri

23. Pārthasārathi recognizes this in *Nyāyaratnamālā*. To the question whether truth also belongs to memory, he replies that strictly speaking it does not, but in the context of the present discussion (*asmin tu prakaraṇe*) truth is taken as what is common to right knowledge and memory. For, he goes on to tell us "*ananusandhīyamānatvaṃ tadayogānupalabdhigamyatvena na jñānasvarūpād gamyate*" (p. 35). The knowledge of a jar, for example, does not tell us that it is knowledge of what has not been previously apprehended.

24. "*Sarvavijñānaviṣayamidam*" (*Nyāyaratnamālā*, p. 35). Also: "*jñānamātraṃ tu adhikṛtya svataḥ prāmāṇye parataścāprāmāṇye sādhyamāne*" (*ibid*, p. 35).

Miśra none of whose writings is handed down to us but who is mentioned in Nyāya and Mīmāṃsā treatises.[25] This school is represented as combining the Nyāya doctrine of *anuvyavasāya* with the Mīmāṃsā theory of intrinsic truth. Again there is no difference as to the origin of truth, about which all the three Mīmāṃsā schools agree. The difference centres round the question of apprehension. The primary knowledge whose truth is under consideration is apprehended in its *anuvyavasāya* or introspective awareness; this secondary knowledge also apprehends the truth of the primary knowledge.[26]

Hardly any arguments of the school survive. Gaṅgeśa however gives one argument in favour of the view. This is to the effect that since a knowledge is specified only by its object (*viṣayanirūpya*), the *anuvyavasāya* apprehending a primary knowledge should also apprehend that primary knowledge as being knowledge of such and such object, which in fact amounts to apprehending it as a true knowledge.[27] The underlying conception of truth seems to be, on the face of it, not very far from the Naiyāyika's. Truth is defined as *tadvadviśeṣyakatve sati tatprakārakatvam*, and both these component properties—to be explained later on—are said to be knowable in introspection. Gaṅgeśa therefore takes great pains to show that truth is *more than the mere co-existence* of (1) the property of having a qualifier and (2) the property of having a qualificandum which possesses that qualifier. For this see pp. 43. *infra*.

(*d*) *The* Vedāntic *theory*: The *Vedāntic* form of the *svataḥprāmāṇya* theory owes some of its peculiarities to the background of the Vedāntic metaphysics. For our present purpose, it would suffice to draw attention to two of its main features before raising the really critical issues that are at stake. In the first place, the Vedāntin's conception of knowledge is very different from the Mīmāṃsaka's. The word 'knowledge' means, in the

25. Compare Gaṅgeśa in *Prāmāṇyavāda*, Gāgā Bhaṭṭa's *Bhāṭṭacintāmaṇi*, Viśvanātha's *Siddhāntamuktāvalī* etc.

26. Thus Gāgā Bhaṭṭa: "*Murārimiśrāstu ghaṭādijñānottaraṃ ghaṭaṃ jānāmityādyanuvyavasāyo jāyate tena ghaṭatvavadviśeṣyakaghaṭatvaprakārakarūpaprāmāṇyagraha ityāhuḥ*". (*loc. cit.*, p. 19)

27. "*Viṣayanirūpyaṃ hi jñānam ato jñānavittivedyo viṣaya iti vyavasāye bhāsamāne dharmadharmivat tadvaiśiṣṭyamapi viṣayaḥ*". (*Prāmāṇyavāda*)

Advaita works, either of four things: (*i*) a modification of the inner sense (*antaḥkaraṇavṛtti*) or (*ii*) consciousness as limited by a modification of the inner sense (*antaḥkaraṇavṛttyavacchinna-caitanya*) or (*iii*) the witness self (*sākṣī*) or, finally (*iv*) the pure undifferentiated consciousness free from all limiting adjuncts and determinations. Of these four, the question of truth or falsity does not concern either (*iii*) or (*iv*); not (*iv*), for it has no object and truth or falsity pertains to the relation of knowledge to its object[28]; not (*iii*), for the witness self to which, on the Vedāntic theory, everything is given either as known or as unknown is by itself neither true nor false.[29] It is really (*i*) and (*ii*) of which we could meaningfully predicate truth or falsity. Curiously enough, (*i*) is not self-revealing, for being a modification of the inner sense it is, on the Vedāntic principles, *jaḍa* or non-conscious. But there is the saving consideration that (*i*) never remains unknown, being in direct touch with the self-luminous witness self. Knowledge in the sense of (*i*) is therefore self-revealing only in a derivative sense. It is not revealed by itself, but it is revealed directly, i.e. without the mediation of another *vṛtti*, by the *sākṣī*. It is (*ii*) which is knowledge in the strictest sense and which is self-luminous in a sense that is more direct than the sense in which (*i*) is so.

Secondly, *svataḥprāmāṇya* on the Vedāntic theory means that the truth of a knowledge is apprehended through the same *sākṣī*-awareness through which the knowledge itself is apprehended.

The really pertinent question however is, what does the Vedāntin mean by '*prāmāṇya*' in this context? In other words, in what precise sense of '*prāmāṇya*' does the Vedāntin take it to be intrinsic to a knowledge?

The usual definitions of '*prāmāṇya*' are in terms of the uncontradicted character (*abādhitatvam*) and the originality (*anadhigatatvam*) of a knowledge.[30] We have however said before that the *anadhigatatvam* is a character whose ascertainment depends upon subsequent reflection and cannot be apprehended *ab initio*.

28. Cp. *Advaitasiddhi*, p. 311.

29. Thus *Advaitasiddhi*: "*Sākṣijñānasya bhramapramāsādhāraṇatvena*" etc. (p. 351).

30. Thus, for example, Vācaspati Miśra: "*Abādhitānadhigatāsandigdhabodhajanakatvaṃ hi pramāṇatvaṃ pramāṇānām*" (*Bhāmatī*, 1·4).

It remains to be shown that the same could as well be said of *abādhitatvam*. This is practically admitted by Madhusūdana Sarasvatī. Uncontradictedness refers not merely to the absence of contradiction at the time of knowing[31] but also to the absence of contradiction in future. Now, Madhusūdana recognizes that though present uncontradictedness may be apprehended along with the knowledge, yet it is absurd to suppose that a knowledge is apprehended *ab initio* as incapable of contradiction in future.[32,33]

Vivaraṇa regards *prāmāṇya* in the sense of the capacity of manifesting (its) object as being intrinsic to a knowledge.[34] But is not this capacity for manifesting (its object) common to both right knowledge and error, as Umbeka has rightly pointed out? For erroneous apprehension, like all apprehension, is of an object, and it also manifests its object. This sense of truth therefore does not serve to distinguish true from false knowledge. If it be said, that is just the reason why all knowledge is intrinsically true in this sense, we could only reply that truth in this sense could never possibly be absent in an apprehension so that the Vedāntin would not be entitled to hold the further position, which in fact he holds, that a knowledge may be rendered false through extrinsic circumstances. For, no matter what extrinsic circumstances might present themselves, no matter if a knowledge is proved to be erroneous, the apprehension still remains apprehension of

31. "*Vyavahārakālābādhyatva*" (*Advaitasiddhi*, p. 351).

32. "*Bhāvikālabādhatadabhāvau ca na mānaṃ vinā sākṣiṇā grahītuṃ śakyate tasya vidyamānamātragrāhitvāditi*" (*ibid.*, p. 35). *Gauḍabrahmānandī* admits that validity also in the sense of *viśeṣyāvṛttyaprakārakatva* (i. e. the property of not having a form e.g. 'snakehood' which does not reside in the substantival object, e.g. in a rope) is not apprehended *svataḥ*, the reason apparently being that such a property consisting of a double negation cannot but be the object of subsequent deliberation (*Advaitasiddhi*, p. 312).

33. This future uncontradictedness is not to be confused with that absolute uncontradictedness (*trikālābādhyatva*) which belongs only to Brahman and which cannot be apprehended by any means (*Advaitasiddhi*, p. 499). The latter is called *tāttvikaprāmāṇya* or metaphysical truth and is distinguished from empirical truth. We are here concerned only with empirical truth. But in what precise sense of truth is empirical truth *svatogrāhya*?

34. "*Nāpi prāmāṇyamarthaparicchedasāmarthyaṃ kāraṇaguṇajñānātparatovagamyate*" (Viz. ed., p. 102). "*Prāmāṇyaṃ nāma jñānasyārthaparicchedasāmarthyam*" (*Vivaraṇaprameyasaṃgraha*, Vasumati edition, Bk, II, p. 223).

something. When therefore the Mīmāṃsaka and the Vedāntin maintain that truth is intrinsic to a knowledge whereas falsity is extrinsic, they ought to understand the two notions of truth and falsity in such a manner that the one remains the contradictory of the other.

Should we then say that truth, for the Vedāntin, is nothing other than the *tadvati tatprakārakatva* of the Naiyāyika? According to this meaning of 'truth', a knowledge 'S is p' is true when p really belongs to S, that is to say, when S (p) is known as p. When p does not really belong to S, the knowledge 'S is p' is false. In Gaṅgeśa's opinion it is only in this sense that truth may be regarded as being apprehended *ab initio*.[35] But the consensus of opinion of the Advaita writers seems to be that *tadvati tatprakārakatva* is common to both right knowledge and error and therefore does not constitute the sense of 'truth' in which all knowledge is intrinsically true (but not intrinsically false). Madhusūdana at least of all writers is emphatically clear on this point.[36] It is curious that though Gaṅgeśa considers *tadvati tatprakārakatva* as the feature which distinguishes right knowledge from error, Madhusūdana and many Advaita writers regard it as belonging to all apprehensions, not excluding error. There is reason therefore to suspect that the Naiyāyika and the Vedāntin do *not* mean quite the same by '*tadvati tatprakārakatva*'.[37] But for the present we shall leave the matter there with the hope that this question would receive further clarification in part III of this Introduction.

A way out is suggested by adding a qualification to *tadvati tatprakārakatva*. Not bare *tadvati tatprakārakatva* but that as qualified by the property of leading to successful activity is what serves

35. "*Tathāpi tadvati tatprakārakajñānatvaṃ tadvati tadvaiśiṣṭyajñānatvaṃ vā prāmāṇyaṃ tacca jñānagrāhakasāmagrīgrāhyam*". (*loc. cit.*, p. 110)

36. Madhusūdana Sarasvatī, *Advaitaratnarakṣaṇam* (*Advaitasiddhi* edn., pp. 29-30). Compare also a modern writer Anantakrishna Sastri: "*yadyapi vedāntināṃ mate tadvati tatprakārakatvarūpam prāmāṇyaṃ bhramasādhāraṇameva, tathāpi saṃvādipravṛttijanakatvaviśiṣṭaṃ tat na tatsādhāraṇamiti* (*Paribhāṣāprakāśikā* on *Vedāntaparibhāṣā*, Calcutta 1927, p. 263).

37. One reason for this may be that the Advaitin admits a false object which is the object of false apprehension, so that e.g. the false silver does possess the generic character of silverhood.

to distinguish right knowledge from error.[38] This may indeed be so,[39] but can we take such a complex property as capable of being apprehended *ab initio*? On the other hand, it seems reasonable to suggest that at least the property of being the cause of successful activity *cannot* in any case be a feature which one apprehends *ab initio*, for like *abādhitatva*, *saṃvādipravṛttijanakatva* also refers to a future possibility which could at best only be anticipated now.

The exact sense of '*prāmāṇya*' in which the Advaitin could speak both of '*svataḥprāmāṇya*' and of '*parataḥaprāmāṇya*' has to be specified in some other manner. There are two other suggestions that we are to consider; the one gives a psychological account and saves the theory, the other suggests a definition and renders the theory valid *but analytically trivial.*

Gauḍabrahmānandī, after showing that *prāmāṇya* in the sense of *abādhitatva* cannot be regarded as *svataḥ*, suggests that '*prāmāṇya*' for that purpose should be regarded as being the same as 'the property of being a knowledge of anything which has not been known to be false'.[40] In this sense, a knowledge is true insofar as—and in the sense that—it is not known to be false. This is a psychological sense of 'truth', for truth here consists in one's ignorance that a knowledge is false. Now, this has the merit that it accounts for the fact that truth is apprehended *ab initio without obliterating* the distinction between right knowledge and error. For, certainly we cannot call a knowledge 'knowledge' unless it is unaccompained by an awareness of its own falsity; in this respect, every knowledge, even an erroneous apprehension prior to the detection of its erroneous character, is accompanied by an awareness of its own truth. In connection

38. This is the suggestion of Anantakrisna Sastri in the passage quoted in footnote 37.

39. *Gauḍabrahmānandī* recognizes that the simple property of causing an activity—and the activity, we may add, may also be *niṣkampa*—is common to right knowledge and error: "*pravṛttiprayojakatvarūpaṃ... pramātvaṃ bhramasyāpi vidyate*". Hence the qualification should be: " the property of causing successful activity". (*Advaitasiddhi*, p. 319)

40. "*Prāmāṇyam vyavahārakālāvacchinnasya mithyātvaniścayāviṣayatvasya ya āśrayaḥ tadviṣayakadhīsvarūpam*". Again: "*Mithyātvena ajñātaṃ yat tadviṣayakajñānatvarūpapramātvasya jñānasāmānyagrāhakasākṣigrāhyatvarūpasvatogrāhyatvasambhavāt*". (*Advaitasiddhi*, pp. 351-352)

with the definition of 'truth' as *arthaparicchedasāmarthya* it was pointed out that this feature is intrinsic to all awareness quâ awareness and not quâ true knowledge, so that it characterizes an erroneous apprehension even if the latter is recognized as erroneous. Now the present psychological definition of 'truth' has the advantage that in this sense truth belongs to an erroneous apprehension only so long as its erroneous character is not detected. Truth in this sense does not characterize all awareness but certainly belongs to all knowledge, and continues to characterize a knowledge so long as extrinsic circumstances do not divest that knowledge of its character of being a knowledge by exposing its pretensions and in effect by reducing it to a mere awareness. It is thus a good account of the meaning of 'truth' within the limits of the *svataḥprāmāṇya*-and-*parataḥaprāmāṇya* theory.

Its defects however—if they are at all to be regarded as defects—are twofold. First, the sense given to 'truth' is chiefly psychological, and secondly, the definition is a negative one. Were the definition merely negative, we could pass it over; what is worse is that it smacks even of circularity. For, 'truth' is defined in terms of 'falsity', as if the idea of falsity is logically more fundamental or epistemically clearer. If however a knowledge is to be called 'false' when it is not true (or if an object is to be called false if it is not the object of a true knowledge), then the definition is plainly circular. Nevertheless as a psychological account of every knowledge-situation, it is based on a sound phenomenological basis.

The other definition is suggested by Madhusūdana in his *Advaitaratnarakṣaṇam*. After rejecting some definitions of 'truth' as unsatisfactory on the ground that they apply to error as well, Madhusūdana proceeds to define 'truth' as 'the property of being a certain apprehension of an object which was previously unknown'.[41] Truth in this sense, Madhusūdana claims, satisfies three needs: it serves to distinguish right knowledge from error, it is capable of being apprehended *svataḥ* as the theory demands, and further it can account for unwavering activity (*niṣkampa pravṛtti*) as the phenomena demand. It does not belong to error, for

41. "*Ajñātārthaniścayātmakatvameva prāmāṇyamasmatpakṣe*". (*loc. cit.*, p. 32)

the content of erroneous apprehension, e.g. the snake in rope-snake illusion, exists only when it is being perceived and therefore has no unknown existence (*ajñātasattā*). Of the object of erroneous apprehension we cannot then say that it was unknown before: hence truth in the above sense does not belong to erroneous apprehension. It is capable of being apprehended *ab initio*, for—according to the Advaita epistemology—the prior unknown existence of what now comes to be known is an object of *sākṣī*-awareness. (What is now known through any of the means of true knowledge is at the same time known as having been unknown before.) Hence, the property of being a certain apprehension of what was previously unknown is something that is apprehended together with any knowledge and by the same *sākṣī*-consciousness.

One very curious feature of the Mīmāṃsā-Vedānta theory is that truth, on this theory, is apprehended *ab initio*, in all knowledge including erroneous apprehension prior to the detection of its erroneous character. But as soon as what so long passed as knowledge is now known to be erroneous, it is divested of its pretensions to be knowledge. Thus truth should on the one hand be common to all apprehensions including error, and yet it should also serve to distinguish right knowledge from error. The theory seeks to satisfy these two apparently conflicting demands. With regard to Madhusūdana's definition of 'truth', we may say that prior to the detection of its erroneous character, even an error passes for true knowledge insofar as even the erroneous object is felt to have had a prior unknown existence; but as soon as the error is recognised as an error, its object is at once seen to possess only a *prātibhāsika* being, i.e. to say being only while it was being experienced. Being without unknown existence, it cannot be an object of a true knowledge.

Understood in this way, Madhusūdana's theory also gives us a psychological account of truth. For, a knowledge, on this theory, is true so long as it is taken to be opposed to *ajñāna* (i.e. to say *ajñānavirodhi*); negatively speaking, a knowledge is true so long as we are *not* aware of it as *ajñāna-avirodhi*, which is the same as saying that a true knowledge is the apprehension of something which has not been known to be false (*mithyātvena*

ajñātaṃ yat tadviṣayakajñāna).[42] The latter is the definition of *Gauḍabrahmānandī* and has been discussed above.

Madhusūdana, however, proceeds in a direction quite different from the above psychological interpretation of his theory. He goes on *to define 'jñānatva'* in terms of *'pramātva'*, so that invalid apprehension is regarded as lacking even the generic character of *jñānatva.*[43] Error is really pseudo-knowledge, not knowledge proper.[44] To the well-known argument of the Naiyāyika that if truth originated from the same conditions as give rise to the knowledge, false apprehension should also become true, for the generating conditions of knowledge are also the generating conditions of false apprehension, the latter being, like true apprehension, a species of knowledge, Madhusūdana confidently replies that this need not be so, for false apprehension is not a species of knowledge.[45] Error is not knowledge. It follows *analytically* that truth is intrinsic to knowledge.[46]

We may now sum up the conclusions towards which the above discussions have been leading us.

There are two ways of defining *'prāmāṇya'*, so as to render the *svataḥprāmāṇya*-and-*parataḥaprāmāṇya* theory a plausible one.

On the one formulation, *prāmāṇya* is explained in the psychological language with reference to the knower's *unawareness* as to the falsity of the knowledge under consideration. On the other formulation, *prāmāṇya* is identified with the very generic character of *jñānatva*, so that a false apprehension is, by *definition*, not knowledge at all.[47] On both formulations, to know is to know truly, and to know a knowledge is to know it as true.

42. See footnote 40 above.

43. *"Apramāyā ajñānavirodhitvarūpajñānatvābhāvena..."* (*loc. cit.*, 33).

44. *"Na hi hetvābhāso heturbhavati, tadvanna jñānābhāsasya jñānatvam"* (*loc. cit.*, p. 33). For the Naiyāyika, this is not so. Hence the Naiyāyika would regard *pramātva* as belonging only to one species of knowledge and not as coextensive with *jñānatva.*

45. *"Na ca jñānasāmagrīmātrajanyatve apramāpi pramā syāditi vācyaṃ; tasya jñānasāmagrījanyatvābhāvāt. Na ca—evaṃ sati sa jñānamapi na syāditi vācyaṃ, iṣṭāpatteḥ".* (*loc. cit.*, p. 34)

46. *"Jñānamātre jñānatvavat pramātvasyāpyanugamāt sāmānyasāmagrīmātraprayojyatā...".* (*loc. cit.*, p. 34)

47. The late K.C. Bhattacharyya has proposed a similar theory in his paper "Knowledge and Truth", included in the Second Volume of his *Studies in*

In the former sense, *prāmāṇya* belongs in common to all knowledge, right or erroneous, but in the long run, as the erroneous character of the error is detected, it deserts the erroneous apprehension. It would not be correct to ascribe to this theory the view that a knowledge is true if it is not false: that would be trivial. The theory rather says that knowledge is true (*not taken as true*) if it is *not known* to be false. Thus, on this account, truth is a derivative concept and fits in with the Advaita metaphysics that nothing empirical is real. Empirical truth, therefore, is a concept which is logically definable only in terms of falsity. It must be said that to avoid the above mentioned charge of circularity, the Advaitin must give a positive account of falsity (which indeed he claims to have given!).

The second formulation, at the first glance, makes the *svataḥprāmāṇya* theory an analytic consequence of the suggested *definition* of 'knowledge' in terms of '*pramātva*'. But the definition is more than an arbitrary linguistic recommendation: there is an important sense in which it is also phenomenologically descriptive. For, there is a certain absurdity in saying both 'I know that S is p' and 'S is p is false'. One cannot know and yet be in error with regard to what he knows. If something is known, it follows necessarily that it is true. Thus, according to Ayer,[48] in order that I may be able to say 'I know that S is p', three and only three conditions need to be fulfilled. These are: (*i*) that 'S is p' is true, (*ii*) that I am sure of (*i*); and (*iii*) that I who know have the right[48a] to be sure. Knowledge, according to Ayer, is intrinsically true in the sense that if something is known, it follows necessarily that it is true.[49] This follows, we are

Philosophy (Calcutta, 1958). Thus he writes: "Two propositions may be stated about knowledge—that knowing is known only as implied in the explicit awareness of truth and that truth is asserted only of a content that is known. Knowledge and truth have to be defined in terms of each other". (p. 154) Again, "There is...no such thing as false knowledge" (p. 157), so that "if it now appears to be not true, it is never said to have been known but taken at best to have been believed" (p. 158).

48. A.J. Ayer, *The Problem of Knowledge* (London, 1956), Ch. I.

48a. In the Indian *svataḥprāmāṇya* theories this 'right to be so sure' need not be apprehended *ab initio*.

49. *Ibid*, p. 22.

told, from the 'linguistic *fact*' that what is not true cannot properly be *said to be* known.[50] What happens if subsequently I detect that I was really in error? It would follow that I really did not *know*, that I had mistaken a pseudo-knowledge (*jñānābhāsa*) for a knowledge. Hence, it is not a knowledge which becomes falsified, but it is really a pseudo-knowledge whose pretensions to be knowledge are now exposed. Hence the curiously paradoxical situation that although the *svataḥprāmāṇya* theory defined 'knowledge' in terms of 'truth' thereby condemning error as pseudo-knowledge, yet in its attempt to establish its position it includes under its '*pakṣa*' all that *claims* to be knowledge including knowledge in the true sense and pseudo-knowledge.

It should be added that if the *svataḥprāmāṇya* theory is stated in this way, then truth can be taken to be *svataḥ* only with regard to its apprehension (*jñaptitaḥ*) and not with regard to its origination (*utpattitaḥ*). It is only the Prābhākara who is constrained to accept that truth is *svataḥ* even with regard to its origin, for if he did not subscribe to this he would be contradicting his own cardinal doctrine that all knowledge is true, that there is strictly speaking no error at all. Others like the Bhāṭṭas and the Vedāntins may or may not[51] subscribe to this part of the *svataḥ* theory; they may remain content with a moderate form by regarding truth to be *svataḥ* only with regard to apprehension.

All others (except the Prābhākaras) believe that there is erroneous apprehension. While believing in this, they may choose to subscribe to either of the following two explanations: (*a*) they may hold that all apprehensions are initially true but some of them become subsequently, owing to extraneous circumstances, erroneous; or (*b*) they might hold that all knowledge is initially *apprehended* as true, though some of these are, right from the beginning, erroneous and therefore not knowledge at all but are

50. Thus the late K.C. Bhattacharyya bases his suggested definition of 'knowledge' in terms of 'truth' upon the phenomenological evidence that knowing is known never as an "indifferent psychical fact", but always as "the implicate of the awareness of truth" from which it follows that truth "cannot be taken simply as additional confirmation of what already is known indifferently". (*loc. cit.*, p. 157).

51. Thus, for example Pārthasārathi in *Nyāyaratnamālā* accepts the intrinsic character of truth only with regard to its apprehension.

pseudo-knowledge whose falsity comes to be recognised later on owing to extraneous circumstances.

The alternative (*a*) is most consistently held by those for whom an objective definition of 'truth' is not possible and who would consequently define 'truth' in psychological terms as indicated above. But since in this sense truth is not an objective property so that calling a knowledge true is nothing other than not knowing it as false, it is apparent that to claim truth to be *svataḥ* with regard to its origination is rather trivial. This is so for the reason that on this theory *being true* and being *apprehended* as true are the same.

The alternative (*b*) is most consistently held by those who also believe in two other propositions: (*i*) that truth originates *svataḥ* in all knowledge, but not in erroneous apprehensions; and (*ii*) that nevertheless both knowledge and pseudo-knowledge are *ab initio* apprehended as true.

Both the Prābhākaras and those amongst the others who subscribe to (*b*) believe truth to be intrinsic to all knowledge. But this apparent agreement is reached by radically different approaches—in the case of the Prābhākaras by rejecting error and consequently by regarding all certain apprehension as amounting to knowledge, and in the case of the upholders of (*b*) by admitting error but at the same time by excluding error from the purview of the term 'knowledge'.

The Prābhākaras *extend* the scope of 'knowledge' to include all apprehension; the others subscribing to (*b*) *contract* its scope so as to include only right apprehension. It goes without saying that (*b*) is on a safer ground. For, the Prābhākaras by including under the scope of 'knowledge' all apprehensions—not excluding the *so-called* erroneous ones—can save their theory only at the cost of introducing an equally extended sense of 'truth' according to which all knowledge is true since all knowledge is an "*awareness* of...." It hardly needs be emphasised that in this last mentioned sense of 'truth', the *svataḥ* theory, though irrefutable, becomes trivial.

The Naiyāyikas also do not accept the distinction between knowledge and pseudo-knowledge in the manner of (*b*), nor do they accept either the psychological definition of 'truth' advocated in (*a*) or the trivial account of the Prābhākaras. For the Naiyā-

yika, true and false knowledge form two *species* of knowledge, agreeing in the generic character of being knowledge but differing in the specific characters of truth and falsity. It follows that for him, truth *cannot* be intrinsic to knowledge as such, though it is left to be seen why he also does not regard truth as *svataḥ* even with regard to apprehension. This shall require a precise delimitation of the Nyāya concepts of knowledge and truth, to which the next part of this introduction is to be devoted. It is only after we are able to fix the precise sense of 'truth' in which the Nyāya regards truth to be extrinsic that any attempt to assess the traditional arguments and counter-arguments on both sides could bear fruitful results.

I should conclude this examination of the *svataḥprāmāṇya* theory by noting down a caution against a misinterpretation of this theory which has been most common but which strangely enough has not been challenged. It has been usual to regard this theory as but an Indian version of what passes in Western philosophy as the self-evidence theory of truth. Self-evidence, on the Western theory, is still *a criterion* of truth, a criterion which serves to distinguish truth from error. A *criterion of truth* is always double-edged; it is also a criterion of error. It is precisely the contention of the *svataḥprāmāṇya* theory however that *there is no criterion of truth, though there are criteria of error.* Knowledge as such is true or is apprehended as true; the criteria, when applied, cannot any more *prove* its truth. They may however establish the erroneous character of what so long had passed for knowledge. Error is proved to be error, but knowledge cannot be proved to be true. For the self-evidence theory, on the other hand, truth is proved to be true (or falsehood proved to be false) by the criterion of clearness and distinctness (or, by its opposite). This is far too simple to be a faithful account of the complex phenomena of the progress of human knowledge.

III. The Nyāya Theory of *Parataḥ-prāmāṇya*

In the preceding part of this essay, we have analysed the various notions of *prāmāṇya* upheld by the different advocates of the theory of *svataḥprāmāṇya*. Now we may take up the

theory of *paratahprāmānya*, especially as upheld by its principal advocates, the Nyāya school of philosophy. It is only after the fundamental concepts and presuppositions—ontological, logical and epistemic—are thus laid bare that we could fruitfully attempt a critical appraisal of the entire *svatah-paratah* controversy.

The following exposition of the Nyāya theory of *paratah-prāmānya* has four parts. We start with an account of the Nyāya conception of *jñāna*, for when dealing with *prāmānya*, we are in fact concerned with something which is a property of *jñāna*. Next, we shall pass over to the conception of *prāmānya* in the Nyāya system. With the notions of *jñāna* and *prāmānya* clarified, we would be in a position to offer an account of the Nyāya theory of *paratahprāmānya*. In the last two parts, we shall enquire into the basic presuppositions of this theory.

(*a*) *The Nyāya Conception of Knowledge* (*Jñāna*)

(*i*) With regard to the Nyāya conception of *jñāna*, it is necessary for us to bear in mind firstly that *jñāna*, in the Nyāya ontology, has the status of a *guna* (which can be rendered into 'quality' only at the risk of grave misunderstanding). Every *guna*, in accordance with the definition of '*guna*' in the Nyāya ontology, rests in a substance and the substance, in the present case, is none other than the self. Since we are not, in the present context, concerned with the notion of self which therefore need not detain us, we may turn for a moment back to the notion of *guna* which, as has already been remarked in parenthesis, does not mean 'quality'. One only needs to remember that the Nyāya includes in its list of *gunas* such things as *saṃyoga* (or conjunction) which is ordinarily regarded as a relation. Uddyotakara regards "desire, etc." (*icchādayah*) as *gunas* on the ground that they cannot be subsumed under the rest of the categories (*pāriśesyāt*).[52] *Jñāna* is not an activity, but a product;[53] to call it an activity would, firstly, amount to an unusual extension of the ordinary notion of act, involving the notion of movement (*spandana*); but, secondly, it is not admitted by the

52. *Nyāyadarśana* (Calcutta Sanskrit Series), p. 193.

53. Thus Jayanta: "*Na hi kriyāsvabhāvaṃ jñānamapi tu phalasvabhāvameva*" (*Nyāyamañjarī*, Chowkh. ed., p. 16).

definitions underlying the Nyāya ontology.[54] Further, *jñāna* is not a modification of any substance, and therefore it would not be correct to call it a state of a substance, if by 'state' be meant such a modification. For, *jñāna* is a *guṇa* of the self which is not capable of modification in the same sense in which a lump of clay is modified into a pot or in any other literal sense. And, of course, *jñāna* is far from being a mental state, for the mind is only one of the factors in its production but certainly is not that in which what is thereby produced inheres. It must be noted that though the Nyāya gains an advantage by not regarding *jñāna* as a mental state, the incurable privacy of *jñāna* nevertheless persists, for each person's self and therefore his *jñāna* is directly perceivable only by himself and by none else. Thus, a *jñāna* is a product arising out of a collocation of causal conditions. And like all products, it is an occurrent, i.e. to say, arises in time and is replaced by others; the fact that it is not a modification and the fact that it is without any component parts (*niravayava*) are two aspects of the same situation, and being without parts it is also without any ontological form of its own (*nirākāra*).[55] In this respect the Nyāya view stands in sharp opposition to the conception of *jñāna* in Sāṃkhya or Vedānta, according to which it is a modification of a substance called *buddhi* or *antaḥkaraṇa* and *buddhi* or *antaḥkaraṇa* being a composite substance assumes the shape and the form of the object. Not so in the Nyāya: the *jñāna* being a *guṇa* and therefore without parts does not assume any form or shape (*ākāra*). Similarly not being a *kriyā*, it does not bring about any change in the object that is known, as the Bhāṭṭas wrongly regard it as doing.

(*ii*) While thus ontologically, *jñāna* is a *guṇa* of the self, a product of various causal conditions, and yet itself without component parts and so without shape and form, epistemologically it refers beyond itself to its object. This last feature is what serves to distinguish *jñāna* from the other *guṇas* of the self, i.e.

54. This second point needs emphasis. The Nyāya ontology is not a defence of ordinary usage, but a system constructed with its own categories and their definitions. For the idea of such an ontology, see N. Goodman, *The Structure of Appearance* (Cambridge, Mass., 1951).

55. Udayana: "*Arthenaiva viśeṣo hi nirākāratayā dhiyām*" (*Kusumāñjali*, 4.4).

from desire, aversion, effort, pleasure, pain, etc. *Jñāna* alone, of all the other *guṇas* of the self, has this self-transcending reference to an object, and this reference—or intentionality, as Brentano would call it—is intrinsic to *jñāna* quâ *jñāna*.[56] Others, a desire, an aversion for example, may refer to an object but only indirectly, i.e. through the *via media* of a *jñāna*.[57]

But, is not such self-transcending reference or intentionality intrinsic to consciousness as such? And, if so, are not pleasure and pain, desire and aversion states of consciousness, and therefore also intentional? The Nyāya answer is very definite on this point: 'consciousness' and '*jñāna*' are, for the Nyāya, synonymous expressions.[58] To be conscious is to be conscious of something which again is the same as having a *jñāna* of that something. Pleasure and pain, desire and aversion then are not as such states of consciousness, though we are—or, more accurately, become—conscious of them.[59]

What has been said above indicates the very wide sense in which the Nyāya, along with most other systems of Indian thought, uses the word '*jñāna*', so that to render this Sanskrit word '*jñāna*' into the English 'knowledge' would be—and, in fact, has proved—definitely misleading. In fact, it is really the other word '*pramā*'—which denotes ordinarily only a species of *jñāna*—that permits itself to be translated 'knowledge.' It is redundant therefore to say—as has, more often than not, been held—that '*pramā*' means true knowledge. '*Pramā*' certainly means true *jñāna* but since '*jñāna*' is not synonymous with 'knowledge' and since, in accordance with the English usage, to

56. Thus Vācaspati: "*tasmādarthapravaṇebhyo jñānebhyastadaprav aṇatayā bhinna-jātīyāḥ sukhādayo...*". (*Tātparyaṭīkā*, p. 108)

Also Vallabhācārya: "*jñānatve cecchādivyāvṛttasvabhāvasya viṣayapravaṇatvamapekṣitamiti*". (*Nyāyalīlāvatī*, Chowkh. ed., p. 814)

57. Śaṅkara Miśra: "*icchādau tu jñānaupādhikaṃ tat*". (*Kaṇṭhābharaṇa* on *Nyāyalīlāvatī*, p. 812)

58. Thus, "*Buddhirupalabdhijñānamityanarthāntaram*" (*Nyāya Sūtra* 1. 1.15). Also, Vācaspati: "*buddheḥ svābhāvikaṃ caitanyamāstheyam*" (*Tātparyaṭīkā* on 1.1.15). Vallabha: "*prakāśo buddhiḥ*". (*loc. cit.*, p. 408)

59. See on this point Kalidas Bhattacharyya, "The Indian Theories of Self and Knowledge" (*Our Heritage*, Vol. 2, Part II, especially pp. 221-223). Also B.K. Matilal, *Perception, An Essay on Classical Indian Theories of Knowledge*, Oxford, Clarendon Press, 1986, esp. ch. 9.

know that S is p entails that S is p, '*pramā*' could safely be treated as being equivalent to 'knowledge'. That '*jñāna*' and 'knowledge' are not synonymous expressions is further indicated by the fact that the Nyāya would treat doubt as a species of *jñāna* while to doubt is not to know, according to the English usage of 'know', though doubting certainly involves some knowledge which is not itself doubting. It cannot be said that doubt is a complex form of knowledge involving two mutually contradictory predications and as such resolves itself into elements of which each taken by itself is a knowledge; and that if this be so, then the equivalence between '*jñāna*' and 'knowledge' may be restored. Now this indeed is a possible alternative and has been adopted by Mīmāṃsakas in their zeal to establish *svataḥprāmāṇya*. It is also possible that some Naiyāyikas attempted such an explanation of doubt,[60] though the general tradition of the Nyāya regards doubt as an irreducible form of *jñāna*. Moreover, as would be emphasised later on, this latter explanation of doubt fits in better with the Nyāya conception of truth. Thus we may safely conclude that if I am conscious of anything in whatsoever mode it may be, in the Nyāya terminology I may be said to have a *jñāna* of it, although in accordance with the ordinary use of 'know' in the English language I may not be said to know it.

After having warned in the just preceding paragraph that '*jñāna*' and 'knowledge' are not equivalent expressions, I would add that in the following discussion I *propose* to use the English word 'know' (and its substantive form) in exactly the same sense in which '*jñāna*' is used in the Nyāya, so that when I have a doubt, I would *say* I have a knowledge. Consistently with this *proposal*, '*pramā*' would naturally be rendered 'true knowledge' although—as has been pointed out earlier—such a rendering would be redundant if we keep to the ordinary use of 'know'. Now that the exact sense of '*jñāna*' has been sufficiently emphasised, our proposal to use 'know' and 'knowledge' in its place could not possibly mislead us in our philosophical conclusions.

60. This view is generally attributed to the author of *Ratnakoṣa*, an extinct work.

(*iii*) So far we have explained the ontological and the epistemic nature of knowledge, as upheld by the Nyāya school. Now we shall consider it from the logical point of view. We are of course concerned only with the so-called *savikalpa* knowledge, for that alone, being propositional, admits of logical analysis. But before we go deeper into this matter, an initial difficulty must be mentioned. How at all is it possible to attempt a logical analysis of something that is a transitory occurrent, as a knowledge is according to the Nyāya ontology? Being a *guṇa*, a knowledge cannot be shared in common by two selves;[61] it is incurably particular and in a sense private too. Is a logical analysis of anything of such a nature possible ? I am not quite sure what the Nyāya answer to this difficulty would be, but I am sure that whatever would be the answer would also illuminate one of the basic features of the Nyāya attitude towards knowledge. But I presume, the difficulty might be resolved by the Nyāya by denying that the ontological and the logical attitudes are opposed to each other. It is well-known that the Nyāya logic is ontological and, where necessary, psychological too. Logical structure is not something raised above the existent world or belonging to an ideal world of forms—but is itself a product of existent factors and is exhibited in existents and occurrents. If this be so, the Nyāya might contend, the objection is pointless, for a knowledge, though a transitory occurrent, may yet exhibit logical structures: such perhaps is the very nature of knowledge quâ knowledge.

This leads us to the real crux of the situation. We have said above that *savikalpa* knowledge is propositional. In what sense is this so? Let me introduce the following distinctions, well known in Western logic, in order to find out exactly the Nyāya position in this respect:—

(*a*) An indicative sentence, if significant, is said to express a proposition. Two different sentences may express the same proposition. Thus a sentence may be distinguished from the proposition it expresses. A sentence is a physical occurrent; the

61. Thus Uddyotakara: "*Yadi guṇaḥ sa na sādhāraṇaḥ*" (*Vārttika* on 1.1.23).

proposition expressed is the meaning of the sentence; it is a logical structure.

(β) A proposition may be distinguished from a judgment by saying that in a judgment there is a mental act directed towards a proposition; the proposition is either asserted or denied, believed or disbelieved. A sentence is uttered or written, but a proposition is asserted, denied, etc. Now, the distinction between a mental act and the proposition towards which the act is directed owes its plausibility to the following situation: it is possible to retain an identically fixed proposition and to vary the mental acts directed towards it, so that the very same proposition I was at first doubting, I now assert but later on come to deny. A mental act is a particular occurrent, and private too; but a proposition is not an occurrent but, to use that highly provoking expression, a subsistent entity. Not only can I entertain different mental attitudes towards the same proposition, but two different persons may believe in the same proposition as well! Thus a proposition is objective, at least in the minimum sense of being inter-subjective.

Let us now ask: to which of these categories does knowledge, as conceived in the Nyāya, really belong? It is certainly not the sentence, for the sentence, whether spoken or written, uttered aloud or nascent, is not a *guṇa* of the self. Is it then the proposition expressed by the sentence? Again, we have to say, 'no'. For, the Nyāya does not distinguish between the meaning and the reference of an expression, and what an expression means is taken to be the same as that which it refers to, so that the meaning of a sentence is the state of affairs it refers to and not an intermediate, subsistent entity called a proposition. Further, those who believe in propositions distinguish them not only from sentences but also, as we have seen in (β) above, from the mental acts like asserting, denying, doubting, etc. It seems to me that the Nyāya would not also entertain this latter distinction, for it is not entitled to postulate mental acts—not certainly acts of the self—to serve as the designata of such introspective judgments as 'I know', 'I believe', 'I doubt', etc. Again, the Nyāya would not agree with the contention that it is the same content which I at first doubted and which I now assert or which I may later deny. The content of doubt for example is not

'S is p' which I come to assert later on, but involves the two mutually contradictory predicates 'p' and 'not-p'. It seems then that neither the distinction (α) nor those under (β) are acceptable to the Nyāya.

Positively, we may say that, according to the Nyāya, a *savikalpa* knowledge is propositional though not a proposition,[62] and further that the two expressions 'I know that S is p' and 'my knowledge that S is p' refer to the same state of affairs. The two points require some elucidation. By saying that a *savikalpa* knowledge is propositional though not a proposition, I wish to do justice to both the fact that a knowledge is not a sentence but is expressed by it and the fact that it is nevertheless not a self-subsistent objective entity of the sort conveyed by the word 'proposition'. I call it 'propositional' for it is a logical complex analysable into constituent elements and relations. By the second of the above two statements, I wish to draw attention to the fact that it is the same fact, an event or a situation—a *jñāna*—which is the referent of the episodic verb 'I know' as well as of the substantive 'my knowledge', so that the distinction between a mental act of knowing and a content towards which the act is directed would prove to be an illusion fostered by language. Likewise, the expression 'I doubt' and the expression 'my doubt' refer to the same thing and not that the former refers to the act of doubting while the latter to the content. In fact, what is produced (in the self) is an act and a content in one, a *guṇa* having the specific property of intentionality. More accurately speaking, what is produced is a content having an intentional character and it is this intentional character whose linguistic formulation

62. Ingalls seems to hold that the Nyāya analyses, not propositions but, cognitions (*loc. cit.*, pp. 33-4). In the light of what I have said above, I should like to hold that the Nyāya does not distinguish between proposition and sentence on the one hand and knowledge and proposition on the other. It does distinguish between knowledge and sentence. What it analyses then is as much a knowledge as a proposition, but then not the self-subsistent proposition. More accurately, therefore, it analyses cognitions that are propositional in character if they are of the *savikalpa* sort. Whether a *savikalpa* knowledge is, according to the Nyāya, *necessarily* linguistic or not is a difficult problem. This much seems certain that, in the first place, it *can be* expressed in a sentence and, secondly, that it admits of a logical analysis (and so may be said to be propositional).

generates the illusion of its being an activity, which it really is not.

(*iv*) After having ascertained the ontological, the epistemic and the logical status of knowledge, we have now to turn to *the analysis of knowledge* in this system. It has been said before that knowledge, according to the Nyāya, is without any parts and is in this sense without any form (for, form, in this sense of the term, is constituted by the peculiar arrangement of the parts). Though knowledge is in this sense formless, yet it is—as has also been pointed out—capable of being analysed insofar as it has constituent logical elements and relations. There is no contradiction in holding these two views together, for the sense in which form is denied to knowledge is not the same as the sense in which form is again ascribed to it. Knowledge then is capable of analysis.

Analysing a knowledge requires a reflective attitude towards it. To know is to know an object, but not to know one's knowledge of the object at the same time. Knowledge, in other words, is directed towards the object and not towards itself. All this is familiar enough. Only it is important to bear in mind that the Nyāya like most schools of Indian thought advocates a direct realism; this is not however equivalent to saying that for the Nyāya there is no content of knowledge.[63] There is content of knowledge, though this content is brought to awareness in the reflective awareness. In the primary awareness, the contents are *not* the media through which the object is presented or, better, represented; they are rather transparent so that we perceive the object itself through them. In the reflective awareness, it is these contents that are directly perceived while the object is presented as ancillary (*pucchalagna*) to them! Analysing a knowledge involves this reflective awareness plus[64] an analysis of the content of knowledge into its constituent elements and relations. These

63. Contrast Kalidas Bhattacharyya, *loc. cit.*, *Our Heritage*, Vol. 2, Part II.

64. The merely reflective awareness or *anuvyavasāya* does not explicitly yield the analysis (but gives us the datum for analysis). Analysis therefore requires a different attitude. For an independent development of such a notion of content, see my "Remarks on the Content Theory" in the *Visvabharati Journal of Philosophy*, Vol. 2, No. 2 (Reprinted in *Phenomenology and Ontology*, The Hague: M. Nijhoff, 1970).

contents may all be brought under one category, technically called *viṣayatā*. Though the Nyāya speaks, e.g., of "*viṣayatā* that is attached to the pot" (*ghaṭaniṣṭhaviṣayatā*), yet considering the fact that for the Nyāya knowledge does not generate any feature in the object we may presume that the words 'attached to' have to be taken as a sort of transferred epithet, so that strictly speaking the *viṣayatā* attaches to the knowledge, or rather constitutes it. To say that a knowledge is *of* a pot is the same as saying that a knowledge-content intentionally refers to a pot which is again the same as saying that the content as so referring is the *viṣayatā* "that attaches to the pot".

Understanding '*viṣayatā*' in this wide sense as the regional title for all the various types of knowledge-contents, we have to add that '*viṣayatā*' again is subdivided into three sub-categories, technically called '*viśeṣyatā*', '*prakāratā*' and '*saṃsargatā*'. '*Viśeṣyatā*' is the general title for contents referring to the qualificandum, '*prakāratā*' for contents that refer to adjectives, while '*saṃsargatā*' for those that refer to relations (in each case, the contents are to be taken as so referring). The ideas of qualificandum and qualifier have to be here dissociated from the naive ontological ideas of substances that are incurably substantive and attributes that are incurably qualifying. We are on the other hand to recognise the possibility of a so-called substance, say a pot, characterising another substantive, say, the floor, so that in 'the floor with a pot', the pot also functions as an adjective. Much speculation has been done regarding the ontological status of these entities called '*viṣayatā*'. Some have regarded them as independent *padārthas*, others as "tertiary qualities".[65] No doubt they are called *jñānīya*, and no doubt again that they can be regarded both as "knowledgewise" and as "object-wise". But strictly speaking they are not properties of knowledge, but the knowledge-contents themselves: they constitute the knowledge, and are not its properties, for knowledge is not anything over and above these properties.

Against this last contention it might be objected that a *nirvikalpa* knowledge is knowledge though it is without any such *viṣayatā*, for certainly the *nirvikalpa*, according to the Nyāya,

65. Kalidas Bhattacharyya, *Our Heritage*, Vol. 2, Part II, p. 228.

does not contain any qualifier. In reply, we may point out that the real situation is this: the *nirvikalpa* is not any more direct grasp of the object than *savikalpa* is. Both grasp their objects directly as well as bodily, and in both there are contents that are not apprehended in primary awareness. Though however the contents of *savikalpa* become objects of reflective awareness, the contents of *nirvikalpa* do not,—a fact, for the explanation of which the metaphysician could only postulate some obscure *pratibandhya-pratibandhaka* relation.[66] The *nirvikalpa* has also its *viṣayatā*—only it is by definition devoid of any qualifier and if there is no qualifier there is also no sense in saying that there is a qualificandum. Hence though without any *viśeṣyatā* and any *prakāratā*, yet the *nirvikalpa* has its *viṣayatā* for otherwise it would not be a knowledge of...[67]

Now it is one of the cardinal tenets of the Nyāya epistemology that no knowledge that finds linguistic expression can go without a qualifier (*prakāra*). The qualifier may either be explicitly mentioned or remain implicit. Take the example: 'the floor (that is) with the pot' (*ghaṭavad bhūtalam*). Here of course, one of the qualifiers is the 'pot' (*ghaṭa*) which is mentioned; but there is another that is not mentioned, i.e. 'potness' ('*ghaṭatva*')*. This is only an example of a general truth that every knowledge that finds mention has an unmentioned qualifier though the unmentioned qualifier—which is either a universal or a not further analysable property—is apprehended, insofar as it remains unmentioned, in itself. Mention it, and it, on its part, refers back to an unmentioned qualifier. The point under consideration may

66. For the Nyāya, *viṣayatāsambandhena jñānaṃ prati tādātmya-sambandhena nirvikalpakaṃ pratibandhakam.*

67. Lest it might be objected that '*viṣayatā*' is only a generic name for *viśeṣyatā*, *prakāratā*, etc. and hence in the absence of any of the latter, there is no point in claiming that there still is a *viṣayatā*, some Naiyāyikas uphold the view that there is an additional *viṣayatā* over and above *viśeṣyatā*, *prakāratā*, etc. (*atiriktaviṣayatāpakṣa*). Cf. Gaṅgeśa, *Prāmāṇyavāda* (Kanchi edn.), p. 228, and note 41.1 in the text below.

*A terminological Note: in consistency with remarks made in the preceding paragraphs, it hardly needs to be said that when we speak of the 'pot' being a qualifier (in the knowledge 'the floor with the pot'), what is meant is that the knowledge-content referring to the pot belongs to the specific type called *prakāratā*.

serve as a useful reminder that for the Nyāya analysis of knowledge goes beyond the mere analysis of the linguistic expression and that we have to instal ourselves in the attitude of reflective introspection and recall the exact *anubhava* i.e. the phenomenological datum.[68]

Consider again the knowledge expressed in 'the floor with a pot' (*ghaṭavad bhūtalam*). We have said above that there the 'pot' is a qualifier (*prakāra*) and the 'floor' is a qualificandum (*viśeṣya*). In other words, there is a *prakāratā* referring to the pot and a *viśeṣyatā* referring to the floor. The former is technically called 'the *prakāratā* attached to the pot' and the latter 'the *viśeṣyatā* attached to the floor'. Further analysis reveals however that the matter is not as simple as that. The 'pot', though in one respect, i.e. in relation to the 'floor', is a qualifier, yet in another respect, i.e. in relation to 'pot-ness', is a qualificandum of which 'pot-ness' is the unmentioned qualifier. Similarly, the other element, the 'floor', reveals further complexity though with the difference that in both its aspects, it functions as a qualificandum: firstly, in relation to the unmentioned qualifier 'floor-ness' (*bhūtalatva*) and secondly, in relation to the mentioned qualifier 'pot'. Being without any qualifier aspect, the element of 'floor' functions in the knowledge under consideration as the primary qualificandum (*mukhya-viśeṣya*). Analysis of this knowledge reveals thus six components (leaving aside the relational ones):

i. a *prakāratā* attached to the potness,
ii. a *viśeṣyatā* attached to the pot,
iii. a *prakāratā* attached to the pot,
iv. a *viśeṣyatā* attached to the floor,

68. Another such example of the way the Nyāya analysis goes beyond the linguistic is provided by its attitude towards the relational component of a knowledge (*saṃsargatā*). The relational component in knowledge always remains unmentioned. Conversely, if a relation finds mention, it ceases to be a relational component in the knowledge. In 'The hill is fiery' ('*parvato vahnimān*') the unmentioned relational component is '*saṃyoga*.' But in the knowledge 'The hill has *saṃyoga* with fire', '*saṃyoga*' no more functions as a relational component but has got metamorphosed into a qualificandum and/or a qualifier. The relational component now refers to the unmentioned relation of *samavāya*.

v. another *viśeṣyatā* attached to the floor,
vi. a *prakāratā* attached to the floorness.

These six components constitute a unity by virtue of two sorts of epistemic relations. One of these is called the '*nirūpakanirūpita*' relation and the other the '*avacchedaka-avacchinna*' relation, into the precise nature of which we need not enter in the present context. It is important to bear in mind that even for the Nyāya with all its analytical attitude the unity of a knowledge is not entirely analysable into discrete components.[69]

There seems to be disagreement amongst the Naiyāyikas on one vital issue, namely whether variation in the form of expression necessarily points to a variation in knowledge. Some say it does; others say it does not. But we may take a safer position and contend that perception, of all knowledges, being entirely object-determined, every difference in expression does not mean a variation in knowledge so far as perception is concerned. The same perceptual knowledge, for example, may be formulated either as '*ghaṭaviśiṣṭabhūtala*' or as '*bhūtalavṛttitvaviśiṣṭaghaṭa*'. In case of all other kinds of knowledge there is far closer relation between the linguistic form and the knowledge-form, the inseparability being maximum in the case of *śābda* knowledge. In any case the ultimate test in these issues is one's subjective report and not the objective linguistic event.

(b) *The Nyāya Conception of Prāmāṇya*

Since we are concerned with *prāmāṇya* in the sense of *pramātva* and not in the sense of *pramākaraṇatva*, we may as before safely avoid discussion of the concept of *pramāṇa* in the Nyāya system. We must however begin with the concept of *pramā* or true knowledge. Knowledge is generally divided into *pramā* and

69. This is why some Naiyāyikas speak of a total unanalysable *viṣayatā* which is more than its components and which intentionally refers, as it were in one act of intention, to the total object i.e., in the above example, to the floor-as-possessing-the-pot. This unanalysable unity has been called '*vilakṣaṇa viṣayatā*'. It is absent in the case of error, for in error there is no total related object. There is nothing like the-this-as-qualified-by-silverhood in the case of the erroneous cognition 'This is silver'.

apramā.[70] *Apramā* or false cognition (including both error and doubt) is also knowledge. No attempt is made in the system to reduce error and doubt to true knowledge, nor is there any attempt to exclude them from the purview of 'knowledge'. What then is common to true cognition and false cognition? Uddyotakara answers: "the ability to manifest the general" (*sāmānya-paricchedakatvam*).[71] Vācaspati explains it thus: even the erroneous cognition 'This is silver' manifests the yonder object with its general features like whiteness, shining character etc. While this much is common to both, *pramā* has certain characters that distinguish it from *apramā*, and these characters constitute *prāmāṇya*. *Prāmāṇya* therefore is taken by the Nyāya in the sense of that which distinguishes true knowledge from false, and not in the weak sense of being instrumental to practical behaviour (*pravṛttyaupāyikam*), for—as Vācaspati points out—practical behaviour depends upon the mere presentation of the object and does not wait for a true apprehension of it.[72] Practical behaviour may indeed follow even upon doubt.

Further, *prāmāṇya* is a property of knowledge, and not of the object of knowledge. For if it were a property of the object, an erroneous apprehension apprehending its object would also be true and besides any knowledge while apprehending its object would apprehend its truth as well, which however is not the case.[73] Moreover no such property is experienced in the object.[74] *Prāmāṇya* then is a property of knowledge, though not a generic universal or *jāti* for reasons which we shall examine later on.[75]

There seems to be an unbroken line of speculation in the Nyāya school regarding the nature of *pramā*, though with slight variations in emphasis. Vātsyāyana defines it as "whatever is

70. In the Vaiśeṣika literature we find the classification into '*vidyā*' and '*avidyā*'.

71. *Nyāyadarśana* (Calcutta Sanskrit Series), p. 8.

72. "*Arthapratītyadhīnā tu pravṛttiḥ na arthāvadhāraṇādhīnā*" (*ibid.*, p. 9).

73. Thus Vallabha: "*Na ca viṣayadharmabhedaḥ, sarvasādhāraṇyāt*" (*Nyāyalīlāvatī*, Chowkhambā edn., p. 766). "*Sarvasādhāraṇyāt*" is explained by *Kaṇṭhābharaṇa* as meaning "*bhramasādhāraṇyāt*". But he also interprets it in another way. If truth were a property of object, then one person Caitra could apprehend the truth of Maitra's knowledge.

74. "*Viṣaye tādṛśadharmānanubhavādityarthaḥ*" (*Kaṇṭhābharaṇa* on *Nyāyalīlāvatī*, p. 766).

75. *Satyatvaṃ na jñānajātiḥ* (*Nyāyalīlāvatī*, p. 766). Also see Udayana's *Pariśuddhi*, pp. 158-9. For critical remarks on this see pp. 48-50 following.

knowledge of the object" (*yadarthavijñānaṃ sā pramitiḥ*[76]), but removes the ambiguity later on by speaking of it as "the knowledge of that as that" (*tasmiṃstaditi pratyayaḥ*[77]). Uddyotakara defines *pramāṇa* as "the cause of knowledge" (*upalabdhihetu*[78]). Vācaspati tries to make the definition more precise by adding that here what is meant by the word '*pramā*' is the knowledge that does not deviate from its object and that is other than memory.[79] Udayana in his *Pariśuddhi* also emphasises the character of *avyabhicaritatva*,[80] though in his *Nyāyakusumāñjali* he gives a simpler definition of '*pramā*' as 'right apprehension' and as 'independent'.[81] Jayanta takes it to be such knowledge of the object that both does not deviate from the object and is free from doubt.[82] Śrīdhara defines it as a definitive awareness that is uncontradicted.[83] Vallabha defines it as "the true knowledge" and further defines it as "the knowledge of something as not being what is other than it" (*parānātmatayānubhavaḥ*[84]).

Most of these definitions are negative in character, and the negations are intended to exclude error, doubt and memory. The Mīmāṃsaka's device of defining '*pramā*' as a true knowledge whose object was not known before and thereby to exclude memory from being called '*pramā*' is not acceptable to the Naiyāyikas who prefer the less cumbrous way of defining with the help of the notion of independence. Memory has not the ability to manifest its object independently, but always does so through the via media of a prior experience. Vācaspati accepts the validity of the well known objection that if *anadhigatatva* be admitted as a character of *pramā* then in case of a series of knowledges of the same object, the second, third, and all succeeding members of the series become *apramā*. Udayana raises fresh objections against

76. *Nyāyadarśana*, p. 24.
77. Vātsyāyana's *Bhāṣya* on *Nyāya Sūtra* 2.1.36.
78. *Nyāyadarśana*, p. 15.
79. *Ibid.*, p. 16.
80. *Pariśuddhi*, p. 46.
81. *Nyāyakusumāñjali Kārikā* 4/1, 4/5.
82. *Nyāyamañjarī* (Chowkh. edn.), p. 12.
83. *Nyāyakandalī* (Viz. edn.), p. 172.
84. *Nyāyalīlāvatī*, pp. 737-738.

taking memory as *pramā* in his *Pariśuddhi*. But it must be noted that the eagerness to exclude memory is rooted more in the traditional refusal to accept it as a *pramāṇa* than in any intrinsic defect of memory. Vācaspati almost admits this conventional basis when he says "*pramāṇaśabdena tasyāpāstatvāt...na smṛtiḥ pramā, lokādhīnāvadhāraṇo hi śabdārthasambandhaḥ*". Udayana, commenting on this passage, seeks to show that memory is not true, i.e. that it is *ayathārtha*, on the ground that the remembered past is not now. But in the long run he is forced to confess that even if it is *yathārtha* it is not independent.[85]

To exclude doubt, Jayanta explicitly includes in his definition the phrase "free from doubt", while Śrīdhara has to speak of "definitive knowledge". Error is sought to be excluded by such adjectives as "undeviating" or by the more roundabout device of Vallabha.

What is called for is a positive definition which is yet capable of excluding error and doubt. It goes to Gaṅgeśa's credit to have taken up the simple account of Vātsyāyana and made it far more precise. '*Prāmāṇya*' is now defined as *tadvati tatprakārakatva*, a concept which we shall presently analyse. But before we do that we may review in brief the reasons why Gaṅgeśa rejects some other definitions, new and old. Some of the older definitions which were positive in nature made use of the notion of *yāthārthya*. Gaṅgeśa rejects it on the very important ground that there could possibly be no resemblance (which is what is meant by the word 'yathā') between knowledge and its object: *jñāne ghaṭatvādinā yathāśabdārthasādṛśyābhāvāt*. This is a clear rejection of any kind of 'picture' or 'copy' theory of truth. Knowledge could not be a picture or copy of its object. The two are entirely heterogeneous in nature. In his *Prakāśa* on *Pariśuddhi*, Vardhamāna

85. *Nyāyadarśana*, p. 16 and *Pariśuddhi*, pp. 161-166. Two things are here meant by 'lack of independence of memory'. It is meant, in the first place, that memory reveals what is already known in the past and has no independent capacity for manifesting its object. But dependence in this sense does not go against ascribing to it truth in the ordinary sense. The truth that is denied to memory thereby must be truth in some special sense. Udayana also seems to mean that the '*yāthārthya*' of memory is dependent on that of the past experience which is being remembered. If the past experience is *yathārtha*, then memory is also so; if the past experience is not *yathārtha*, then memory also is not, even if memory may be faithful to it. I think it is being unfair to memory.

considers various possible meanings of '*yāthārthya*' and rejects them all.

In his chapter on the definition of truth (*pramālakṣaṇa*), Gaṅgeśa considers a series of definitions. Truth cannot be defined in terms of novelty (as the Mīmāṃsakas tried to do), for this is not what we ordinarily mean by 'truth', and also because this definition would not apply to the case of a series of true knowledges of the same object. Truth cannot be defined as the property of being uncontradicted experience, for the contradicting knowledge (*bādha*) is itself a true, though contradictory, knowledge. Gaṅgeśa is pointing to the fact that merely from the fact that p is contradicted by q it does not follow that p is false or that q is true. He also rejects the definition of truth in terms of coherence (*saṃvāda*), for coherence means nothing other than "being mentioned similarly in another knowledge" (*jñānāntareṇa tathā ullikhyamānatvam*), and this may be found also in cases of error. What he means is that there can very well be a coherent system of false cognitions. It cannot also be defined in terms of successful practice, for such a definition would not apply to cases of true knowledges where due to some reason or other no practice follows, i.e. to cases of *upekṣāpramā* where the knowledge simply is passed over and does not provoke any practical reaction. Further, successful practice may at best constitute a test but not a definition of truth. Truth cannot also be defined as the property of being experience of the real (*tattvānubhavatvam*), for an unreal is never apprehended, not even in error. Truth cannot also be defined as the property of being an experience whose qualifier is a property which is not the counterpositive of an absence residing in the qualificandum (*viśeṣyaniṣṭhātyantābhāvāpratiyogidharmaprakārakānubhavatvam*), for it does not apply to a true knowledge of conjunction, for the conjunction, being on the general Nyāya view *avyāpyavṛtti* or of incomplete occurrence,[86] may be absent in the qualificandum (and thereby may be the counterpositive of an absence residing in the qualificandum). Nor can it be defined as the property of being an experience whose qualifier is not a pro-

86. For this notion of *avyāpyavṛttitva* and its opposite, see Ingalls, *loc. cit.*, pp. 73-74.

perty which limits the counterpositiveness of a mutual absence residing in the qualificandum (*viśeṣyavṛttyanyonyābhāvapratiyogitāvacchedakadharmāprakārakānubhavatvam*), and that for precisely the same reasons as above. For if a tree is one having conjunction with a monkey, it is also one having no conjunction with the monkey (in another part of the tree); so that even a right knowledge 'This tree is one having conjunction with monkey' has a qualifier namely 'conjunction with monkey' whose absence is in the qualificandum. It follows then that there is in the tree also a mutual absence (or, difference) whose counterpositive is 'one having conjunction with monkey', and the limitor of the counterpositiveness is the property of being the said conjunction which is also the qualifier of the true knowledge that the tree has the conjunction. Truth cannot also be defined as the property of being an experience which does not have a qualifier non-resident in the qualificandum (*viśeṣyāvṛttyaprakārakānubhavatvam*). The definition would not apply to the true knowledge 'These are a pot and a cloth', for here the qualifier 'potness' is absent in the cloth, and the qualifier 'clothness' is absent in the pot. It is also not the property of being an experience having a qualifier which is in the same locus as *viṣayatā*, for this property also belongs to the error 'This is a snake' where the qualifier 'thisness' is in the same locus as *viṣayatā*.

We have only given a few of the definitions which Gaṅgeśa rejects. The resulting definition is stated in two stages. First comes a simpler form: If x is in y, then the experience of x in y is true knowledge (*Yatra yadasti tatra tasyānubhavaḥ pramā*). One has to add, as the commentators do, that if x is in y in the relation R, then the experience of x as being in y in the relation R is true knowledge. A more formal definition follows: true knowledge is an experience whose qualifier is such that it belongs to the object (*tadvati tatprakārakatvam*).

Let us suppose, the knowledge is 'S is p'. This knowledge has amongst others two qualifiers, 'S-ness' and 'p-ness'. Now, if the knowledge is to be true then the qualifiers must really belong to S which is the qualificandum. The definition includes one variable i.e. the word '*tat*' which occurs twice, so that what we have is a dummy schemata with empty places which would give rise

to a determinate entity only when the empty places have been filled in i.e. when the variable has been given a value.[87] There is a further rather curious feature of the definition. One part of it refers to an ontological situation, the other to an epistemological. The expression '*tatprakārakatva*' refers to an epistemological situation, namely to the fact that the knowledge under consideration has *that* (*tat*) as its qualifier. The expression '*tadvati*' refers to a correlative ontological situation, namely to the fact that that which is the qualifier of the knowledge under consideration (also) *really* belongs to the object of that knowledge. One thing should be obvious even from this preliminary explanation: the entity designated by '*tadvati tatprakārakatva*' is a curious "hybrid" entity, to use A. N. Whitehead's expression. Truth is neither a property of the object nor a mere property of the knowledge. It is rather relational in nature and as such has to be defined with reference to both the relata, the object and the knowledge, and this is what Gaṅgeśa does.

Let us now see how this definition applies to cases of true knowledge and does not apply to cases of false knowledge. Take the case of a true knowledge. I know a piece of silver as silver. The knowledge is expressed in the form 'This is silver'. This knowledge has three qualifiers: 'thisness', 'silver' and 'silverness'. Now let us take the qualifier 'silverness' as the value of the variable '*tat*'. The knowledge in that case is one which has 'silverness' as its qualifier, it is *rajatatvaprakāraka*. Now since, ex hypothesis, the 'this' designates a real silver we can say that the *this* possesses silverness (or, is *rajatatvavat*). The knowledge therefore possesses the property of *rajatatvavati rajatatvaprakārakatva*, which is the same as the truth of this knowledge 'This is silver'.

Consider on the other hand a case of error. I mistake a piece of shell for silver. I express my knowledge in the judgment 'This is silver'. This knowledge has also 'silverness' for its qualifier. As regards the qualifiers there is nothing to distinguish

87. Definitions in the Nyāya are not merely nominal definitions but real definitions in the sense that they are designations of real properties that serve to distinguish the definiendum from all that is other than it. Hence a definiens may be said to designate an entity. In the present case it may be said to designate an entity only when the variable has been given a value.

right knowledge from error. The distinction then has to be sought for elsewhere, i.e. in the fact that in error the 'silverness' which functions as qualifier does not belong to the qualificandum *this*. In other words, the *this* is not *rajatatvavat*. The definition then does not apply to a case of error.

Let us take a case of doubt. A doubt by definition is a knowledge with two mutually contradictory qualifiers. 'Is this a man or not?' is an example of doubt which has amongst others two mutually contradictory qualifiers 'manhood' and 'absence of manhood'. Both of these cannot belong to the thing designated by 'this'. It is then easy to show that the doubt is not *tadvati tatprakāraka*.

It should also be obvious by now that no knowledge is wholly false. Every error, even doubt, contains an element of truth. With the help of Gaṅgeśa's definition we are in a position to give sense to this fact. In the ordinary sense of the words 'whole' and 'part', a knowledge is not a whole with parts. But now we can say that with regard to some one of its qualifiers at least a knowledge must be true. In other words, it is possible in case of every knowledge to give a value to the variable '*tat*' such that the knowledge under consideration may be shown to possess *tadvati tatprakārakatva*. This is possible, for example, in the above illustrations by choosing 'thisness' which certainly belongs to the *this*.[88] In the case of doubt one could show even more than that; if one of the two mutually contradictory qualifiers does not belong to the qualificandum the other one does. Though a false knowledge is thus not false in all respects, a true cognition must be true in all respects, i.e. must have no qualifiers which do not belong to the qualificandum.

In order to bring out the full implications of Gaṅgeśa's concept of truth it is necessary to emphasise, even at the cost of repetition, that truth on this theory is a "hybrid" entity, having both epistemic and ontological components. With this we have to

88. This is the logical significance of the Nyāya dictum that all knowledge is unerring with regard to the substantive (*dharmiṇi abhrāntam*). The Nyāya doctrine referred to above that every false cognition is in some respect at least true must be sharply distinguished from the theory of degrees of truth and falsity as stated by such thinkers as F.H. Bradley.

exclude any possibility of so interpreting '*tadvati tatprakārakatva*' as to reduce it to a purely epistemological property. It is possible, for example, to construe '*tadvati*' as meaning '*tadvadviśeṣyakatve sati*' meaning 'having a *viśeṣya* which possesses *tat*'. '*Viśeṣyatā*' being an epistemological notion, the entire notion becomes an epistemological one, and the force of Gaṅgeśa's definition is gone. It has been attempted, for example, by Madhusūdana Sarasvatī in his *Advaitaratnarakṣaṇam*, to show that in this sense *tadvati tatprakārakatva* is common to both truth and error. This is not surprising, for Gaṅgeśa's notion has been diluted thereby.

Two comments may be made in this connection. In the first place, even on this interpretation the ontological claim is not completely eliminated. '*Viśeṣyatā*' is an epistemological notion no doubt, but the idea of '*tadvattva*' seems incurably ontological.[89] Secondly, the analysis of the definiens into '*tadvadviśeṣyakatve sati tatprakārakatva*' is not correct for still another reason. It does not fully express the unitary nature of the concept of truth. The definiens should then be more accurately analysed, or better, explicated. The explication may proceed through the following stages:

1. *Tadvadviṣayakatve sati tatprakārakatva* (= the property of having 'that' as its qualifier and an object which possesses the *that*)—This is virtually useless, for even error has an object possessing the *that*. It depends upon what is to be called the object of a knowledge. No doubt, 'object' is an epistemological notion. The Prābhākaras then have some justification in claiming that the object of the alleged false cognition 'This is silver' is the silver.

2. *Tadvadviśeṣyakatve sati tatprakārakatva* (= the property of having 'that' as its qualifier while the qualificandum possesses the *that*)—This seems to be the conception of truth of Murāri Miśra and is claimed by him to be something which can be apprehended by introspection, for *viśeṣyatā* like *prakāratā* is an epistemological entity. If *tatprakārakatva* can be apprehended by *anuvyavasāya*—as the Naiyāyikas also admit—then *tadvad-*

89. This, it seems to me, is the main difference of Gaṅgeśa's conception of truth not only from all epistemological and ontological notions but also from the semantic concept of truth of A. Tarski.

viśeṣyakatva may also be so apprehended. Further, consider this case of a false cognition 'These two (a cloth and a jar) are a jar and a cloth', wherein the cloth is taken to be a jar and vice versa. (It is more natural to make such a mistake in the case of a piece of shining shell and a piece of silver. Certainly more suitable cases may be thought out.) Here the qualificandum 'jar' possesses the qualifier 'jarness', and the qualificandum 'cloth' possesses 'clothness'. Nevertheless the cognition is an error, for the cloth has been known as jar and the jar as a cloth. The definition as explicated under 2, illegitimately extends to such cases of error.

3. *Tadvadviśeṣyakatvāvacchinnatatprakārakatva* (= the property of having 'that' as its qualifier which is limited by the property of having a qualificandum which possesses the *that*)—This definition avoids the difficulty last mentioned under 2. In that example, 'clothness' as a qualifier is not limited by the fact of the cloth being the qualificandum, and so also in the case of the other qualifier. The qualifier must qualify with regard to the right qualificandum namely the qualificandum which possesses that property,[90] Further this explication succeeds in bringing out the unitary nature of the notion of truth by making the two components '*tadvattva*' and '*tatprakārakatva*' limit or determine each other.

4. Further, the explication should also take into consideration the relation in which the property serving as the qualifier belongs to the qualificandum. The qualifier also must qualify in the same relation, or better, the qualifierness of that qualifier must be limited by that relation. This helps to exclude a knowledge 'The jar is in its parts in the relation of conjunction' from the purview of 'true knowledge', for according to the Nyāya ontology the jar is actually in its parts in the relation of inherence and not in the relation of conjunction. The resulting explication becomes '*tatsambandhāvacchinnatadvanniṣṭhaviśeṣyatānirūpitatatsambandhāvacchinnatanniṣṭhaprakāratāśālijñānatva*'.

It is important not to lose sight, in the midst of this mystifying jargon and complexity, of the central fact that truth accord-

90. Thus Mathurānātha explains '*avacchinnatva*' in this connection as "*idametad viśeṣyakatvāṃśe etatprakārakamiti pratītisākṣikaḥ svarūpasambandhaviśeṣaḥ*" (*Māthurī*, p. 403).

ing to this definition is a unitary notion having heterogeneous components, not merely epistemological. The relevance, in fact the central place, of this fact for the Nyāya theory of *parataḥ-prāmāṇya* will be brought out in the next part of this introductory essay.

(c) *The Nyāya Theory of Parataḥprāmāṇya*

With the underlying notions of knowledge and truth thus explicated we may now attempt a formulation of the Nyāya theory of *parataḥprāmāṇya*. As in the case of the *svataḥ* theories, this theory has also two aspects, one concerns the origin of truth and the other its apprehension. In its first aspect the theory holds that the truth of a knowledge is not produced by the same conditions that give rise to the knowledge itself. It is rather produced by some extrinsic circumstances, some additional factors, known as *guṇas* or excellences. In its second aspect the theory holds that the truth of a knowledge is apprehended neither by that very knowledge, nor by the *first* apprehension of that knowledge—be that apprehension an introspection as with the Miśras or an inference as with the Bhāṭṭas—but only[91] by a subsequent inference which ensues either upon the confirmatory knowledge or upon the successful termination of the practical behaviour to which the knowledge under consideration leads us, or by the mark of '*tajjātīyatva*' to be explained below.

Amongst the host of arguments which the Nyāya advances in support of its contentions, two are most important. The first is in support of the extrinsic origination of *prāmāṇya*. First explicitly formulated by Udayana, it states that if *prāmāṇya* originated from the same conditions that give rise to the knowledge quâ knowledge, then even an invalid cognition would come to possess *prāmāṇya* since it too has the same originating conditions, and that is plainly absurd. The second argument is in support of the *parataḥ* apprehension of *prāmāṇya*. Also first formulated by Udayana, though made far more precise by Gaṅgeśa, it argues that if with

91. I leave out for the present the position held by some Naiyāyikas, seemingly admitted by Pakṣadhara Miśra and referred to sympathetically by *Dinakarī* that the truth of a primary knowledge may also be apprehended by second *anuvyavasāya*. See p. 66f *infra*.

the first apprehension of a knowledge we also know it as true, then it would be impossible to have any doubt regarding the truth of that knowledge soon afterwards. It is not our purpose to take sides and to decide if these arguments are tenable or not. It is rather our intention to bring out the exact nature of the controversy. We shall examine the nature of the arguments in the next sections. For the present, we are interested in making the Nyāya contention more precise, and for this purpose it is necessary to bear the two arguments, especially the second one, in mind.

The Nyāya is not contending that when a knowledge comes into being, it is at the beginning neither true nor false. Such a contention would have been plainly absurd. It rather contends that every knowledge is either true or false, right at the beginning. Only its truth or falsity—whichever may be the case—is due to a set of conditions that are different from those other conditions that give rise to the knowledge: in the case of truth, these conditions are called '*guṇas*', in the case of falsity they are called '*doṣas*'. The legitimacy of this distinction would be questioned in a later context. For the present, let us confine ourselves to the second aspect of the theory and seek to make it as much precise as possible.

Since according to the second of the above mentioned arguments the truth of a knowledge is not apprehended *ab initio*, for if it were there would have been no room for subsequent doubt, it seems to follow that in those cases where no such doubt takes place truth is apprehended *ab initio*. These cases in fact put the Naiyāyika to great embarrassment. There are at least three such cases; inference, confirmatory knowledge or *phalajñāna* and knowledge with which one has acquired sufficient familiarity (*abhyāsadaśāpanna jñāna*).

As regards inference, Vācaspati clearly admits that it is known right from the beginning as valid, for amongst the originating conditions of inference there is a certainty about the universal major premise. There is no room left therefore for having any subsequent doubt in the validity of the inference.[92] Udayana is

92. Vācaspati—"*Anumānasya tu....nirastasamastavyabhicāraśaṅkasya svata eva prāmāṇyamanumeyāvyabhicāriliṅgasamutthatvāt*" (*Nyāyadarśana*, p. 9).

not so confident and takes up a more halting attitude. He is willing to grant that inference arises by manifesting the suchness of the object.[93] Most reluctantly he concedes that truth is here apprehended *ab initio*. Yet he makes a desperate attempt to reconcile this with the *parataḥ* theory by suggesting that in such cases both may be true.[94] The Navya Naiyāyikas take up a more uncompromising position and deny that the truth of an inference is ever apprehended *ab initio*. For them there is always the possibility of doubt. Under such circumstances one has to review the entire Nyāya theory of inference in order to decide which of these attitudes is more consistent therewith. For the present however one or two features of the theory would help us in assessing the situation.

It is well known that the Nyāya does not draw any distinction between the psychological process of inferring and the logical process. The two in fact are taken to coincide. An inference quâ inference is a logically valid inference. There is strictly speaking no fallacious inference. The so-called *hetvābhāsas* are rather hindrances (*pratibandhakas*) to inference than errors of inference.[95] An inference then as a rule is a valid inference and does not permit any doubt about its validity. But at the same time one may very well be in error about the universal major, and though one makes an inference based upon a certain belief in such a major premise it is likely that on a subsequent occasion one comes to doubt the truth of the major premise and therefore also of the conclusion it had led to. Thus we find on the one hand that in the process of inference one cannot err and yet on the other hand one might possibly have started from a false universal major. That one cannot err in the process of inference is a curious doctrine held by the Naiyāyika and is due to his further belief that the psychological process never deviates from

93. "*Anumitijñānaṃ hyarthasya tathātvaṃ vyavacchindadevotpadyate*" (*Pariśuddhi*, Asiatic Soc. ed., p. 113).

94. Udayana's "*Atyantāyogavyavaccheda*" (*Pariśuddhi*, p. 120) is thus explained by Vardhamāna in his *Prakāśa* on it: "*kutrāpi svatogṛhyate ityarthaḥ*". For Gaṅgeśa's opinions on this, see para 55 of the text.

95. Thus the *hetvābhāsas* are defined in *Siddhāntamuktāvalī* as those which by being known oppose inference (*Yadviṣayakatvena jñānasyānumitivirodhitvam*).

the logical. But it may quite well be that this belief is largely based on a linguistic decision not to call those processes of thought 'inference' which also do not conform to the logical standard. It seems therefore that if by 'inference' be meant the conclusion arrived at it is liable to be doubted as soon as one, for any reason, is led to doubt the truth of the universal major. If however by 'inference' be meant the process of inferring it is intrinsically valid on this theory. Vācaspati's contention contains this much of truth that unlike perception and *śabda* inference arises out of a sense of certainty, so that the least doubt in the truth of the universal major would be frustrating and would not let the inference take place. An inference therefore arises with an apparently unshakable certainty.[96] If by *prāmāṇya* be meant this sense of certainty then certainly it is intrinsic to inference. But the real issue is, whether *prāmāṇya* in the sense of *tadvati tatprakārakatva* is so or not. At least Vācaspati has no sure ground for saying that it is so. I would think that for Nyāya it is not so and this supposition is likely to fit in better with the Nyāya theory of truth.

The eagerness on the part of some Naiyāyikas like Vācaspati to accord to inference an intrinsic truth is due to an embarrassment to which they are otherwise likely to be subjected from another source. The Naiyāyikas believe, as we have said before, that the truth of a knowledge is apprehended by a subsequent inference. Now it is asked by the Mīmāṃsaka, how is the validity of that inference to be established? If by still another inference, how is this second inference to be validated? In order to avoid such an unpleasant infinite regress some would like to treat inference as intrinsically valid and as in no need of validation. But, as we have seen, the Naiyāyika need not go to that extent of holding that its *tadvati tatprakārakatva* is apprehended[97] right from the beginning. He might adopt a more halting attitude and say that inference is accompanied by a sense of certainty

96. Or, as Vācaspati says, "*gṛhītāvybhicāraliṅgasamutthaṃ niṣkampam utpadyate jñānaṃ*" (*loc. cit.*, p. 9).

97. So far as the origin of the validity of an inference is concerned, the Nyāya of course advocates extrinsic origin, the special excellence needed being "*sādhyavati sādhyavyāpyavaiśiṣṭyajñānam*" (*Muktāvalī* on *Kārikā* no. 133).

that comes to be questioned only if the universal major is for some reason or other doubted.

Let us now consider the confirmations or the *phalajñāna*. Here again an embarrassment similar to the above awaits the Naiyāyika. For if the inference through which the truth of the first knowledge comes to be apprehended depends upon the confirmation or the *phalajñāna* (e.g. quenching of the thirst in the case of a perception of water), it may quite well be asked, how are these confirmations themselves to be validated? In reply, Vācaspati points out that the *phalajñāna* is never questioned by the discerning persons.[98] But why? The answer given is that its familiarity leads us to infer its undeviating character through the mark of *tajjātīyatva* (the property of belonging to that class).[99] Thus instead to taking them as intrinsically true and as self-validating[100], Vācaspati includes them in a much wider class of 'familiar' cases whose sheer familiarity rules out any need for further validating them. The entire idea of familiar cases, cases that have become *abhyāsadaśāpanna* and whose truth is immediately inferred—without waiting upon confirmation—through the mark of *tajjātīyatva* is shrouded in obscurity and Udayana's attempts to throw light on this difficult notion hardly succeed in giving a completely satisfactory account.[101] It is obvious that *tajjātīyatva* can serve as a mark of truth only when the knowledge under consideration has become a familiar case. Further this knowledge is a fresh occurrent. To say that it is a familiar case could then only mean that it is a knowledge the like of which has been experienced before and has been known to be true. What apparently distinguishes these cases from new knowledges is that in such cases one takes them for granted and enter-

98. "*Na ca phalajñānaṃ parīkṣyate prekṣāvadbhiḥ*" (*loc. cit.* 9).

99. "*Vayantu brūmaḥ phalajñānamapi abhyāsadaśāpannatayā tajjātīyatvena liṅgena avadhāritāvyabhicārameva*" (*loc. cit.*, p. 9).

100. Thus writes Moritz Schlick about the nature of confirmations: "They are an absolute end. In them the task of cognition at this point is fulfilled. . . it gives us joy to reach them, even if we cannot stand upon them." "The Foundation of Knowledge", included in Ayer (ed.), *Logical Positivism*. The Free Press, Glencoe, Illinois, 1959). Schlick also writes in the essay that in the case of confirmations "I grasp their meaning at the same time as I grasp their truth".

101. *Pariśuddhi*, pp. 102ff.

tains no doubt about their truth whereas a new knowledge demands to be confirmed. But there are two different notions involved, the notion of 'familiarity' and that of 'belonging to the same class', notions that evade logical precision. What is the test of familiarity? How many times must one have similar experiences in order that they may become *abhyāsadaśāpanna*? It is not possible to lay down any general rule. One is unavoidably led to the conclusion that that knowledge is called '*abhyāsadaśāpanna*' in whose case no doubt arises soon afterwards, so that to say that the *abhyāsadaśāpanna* knowledge does not demand validation appears tautological. A further inference based on the mark of *tajjātīyatva* is not called for. One does not infer anything, only one does not in such cases as these doubt. Besides, what does the word '*tat*' in '*tajjātīyatva*' mean? Not certainly the class of true knowledges, for, as Udayana points out, that exactly is what is to be proved by the supposed inference. It does not mean the class of knowledges that give rise to successful practice, for the mark is supposed to operate, if the supposed inference is not to be pointless, prior to confirmation through successful practice. Nor is *tajjātīyatva* any further unanalysable property in such knowledge which we perceptually discern, for no such property is so discerned. Udayana's solution after rejecting these alternatives is as follows: Every knowledge is of some object and the determinations of the object also serve to mark out the knowledge. Thus a body is characterised by hands and feet, etc. Now if I have a knowledge of something having hands and feet, etc. and say 'It is a body', my knowledge is thereby included under a familiar class of knowledge: in this sense *tajjātīyatva* = *tattadupādhiviśiṣṭatattadanubhavatva*.[102] This is a good reflective account of why we take certain knowledges for granted, but it is not corroborated in our unreflective acceptance of a familiar case. Further, if this is the meaning of the mark in the supposed inference then this supposed inference hardly differs from the inferences used to establish the truth even of the unfamiliar cases. Gaṅgeśa also makes use of the mark of *tajjātīyatva* in the series of examples of the latter sort of inference and gives the following example—"This knowledge of the body is true, for it is a knowl-

102. *Pariśuddhi*, p. 105.

edge of the body in what possesses hands and feet, etc."[103] This shows that either there is no inference at all in the case of a familiar knowledge or if there is any in the supposed manner the supposed sort of inference also takes place in the case of knowledges that have not yet become quite familiar!

Thus we find that in none of these knowledges truth is apprehended, on the Nyāya theory, right from the beginning. In every case therefore there is scope for and the necessity of further validation or correction. It has of course to be admitted that the need for validation is the most pressing in the case of 'non-inferential knowledges that are not confirmations and that are of the unfamiliar sort'.

There are yet two other cases where the Naiyāyika is often led to recognise intrinsic truth. These are the knowledge of the substantive (*dharmijñāna*) and the *anuvyavasāya* of the primary knowledge. In both cases, again as before, one of the motives for recognising some sort of intrinsic truth is to avoid infinite regress. In the former case, there is besides a logical basis which has been examined before. Strictly speaking, this need not lead us to a revision of the *parataḥ* theory that in all knowledge truth is extrinsic, for the so-called *dharmijñāna* is not a complete unit of knowledge by itself but is always a constituent of a complete knowledge. If however it be regarded as a possible complete knowledge expressible in the form 'this' or 'This is this', then its infallibility is merely an analytic consequence of its trivial character.

With regard to *anuvyavasāya* the matter is different and it is not at once clear why it should be regarded as infallible. Both Vācaspati and Udayana emphasise that it is never found to err and that hence there is no room for doubt. "No one who does not have a knowledge introspects 'I am knowing'; no one has the introspection 'I am knowing a silver' when in fact he has knowledge of a shell."[104] Vardhamāna adds, "No one has an introspection of a knowledge when in fact he has a state of feeling". All that this empirical argument proves is that we do not generally err in our introspection and that therefore we do not gener-

103. *Prāmāṇyavāda*, para 50.
104. *Pariśuddhi*, p. 117.

ally doubt its truth. There is besides little practical reason that could stimulate such a doubt. Vardhamāna rightly remarks, and is here closer to the spirit of the Nyāya, that by calling all such knowledge *svataḥpramā* what is meant is that there is in such cases no initial apprehension of falsity,[105] and hence no initial doubt to start with.[106]

IV. Critical Examination of the Arguments

(*a*) The *Utpatti* or origination of truth:—

One of the two questions that have been asked is, what is the cause of the truth of a true knowledge? Do the same causes which give rise to a knowledge also produce its truth, or are additional factors needed for the latter purpose? The *svataḥ* theory holds that the truth of a knowledge is produced by the very same conditions which cause that knowledge itself. The *urataḥ* theory holds the opposite view, namely that additional factors, called by the theory '*guṇas*' or 'excellences', are needed to make a knowledge true.

Now, the issue about the apprehension (*jñapti*) of truth is, it must be confessed, more intelligible to us than that about the origin (*utpatti*) of truth. In Western theories of truth two questions are discussed: one of them concerns the nature and the definition of truth (*pramālakṣaṇa*) and the other concerns the test of truth. The latter question is no doubt included in the problem of *jñapti*. But the peculiarly Indian question about the origin of truth, viz. about the originating causes of truth, is somewhat difficult to grasp unless one instals oneself in the peculiarly ontological-causal attitude which prevails in most Indian schools, especially the Nyāya-Vaiśeṣika. Even the epistemology is not free from causal considerations. Knowledge is an occurrent, and like all occurrents it arises out of certain collo-

105. *Aprāmāṇyaśaṅkā nāstīti eva svataḥprāmāṇyagrahārthaḥ* (*Pariśuddhiprakāśa*, p. 118).

106. Jayanta goes to the other extreme and holds the absurd view that every knowledge, prior to confirmation, has the status of a doubt, but in order to show this he has to stretch the meaning of 'doubt' and has to find an explanation of why it is *not* apprehended as a doubt. *Cf. Nyāyamañjarī*, pp. 156-7.

cation of appropriate causal conditions. The same would hold good of true knowledge, which is a species of knowledge. It is sensible therefore to ask, out of what causal conditions does true knowledge arise? It should be borne in mind that the Nyāya conception of *pramāṇa* is both (*i*) the conception of the various kinds of true knowledge, and also (*ii*) the conception of the *causes* of such kinds of true knowledge.

It may be asked, can one speak of the causes of truth itself? True knowledge may have an origin and so may have causal antecedents. But truth being that which is common to all true knowledges and which at the same time marks them off from all false cognitions could not be said to have a causal origin. An individual human being is born; a particular instance of red is caused. But manhood and redness do not have causes, they are not simply things of which a causal enquiry can meaningfully be made. They are eternal universals. Does not the same hold good of truth? Of course, *guṇas* of finite substances are causes, but truth is not a *guṇa*, for knowledge, itself a *guṇa*, could not possess another *guṇa*. Truth rather looks like a universal and if it were really so it would be like all universals uncaused.

The Naiyāyikas therefore proceed to show that truth is not a universal. There are chiefly three arguments which are advanced to prove that truth is not a true generic universal (*jāti*).[107]

1. Truth and immediacy of perception are involved in *sāṅkarya*, they are overlapping classes. Truth is present while immediate perceptuality is absent in any instance of valid inference. Immediate perceptuality is present while truth is absent in any instance of erroneous perception. Both are again present in right perception. Thus the two characters, though they coexist in some cases, are not related as pervader and pervaded. They are not therefore true generic characters (*jātis*), for *sāṅkarya*, as is well known, is one of the *jātibādhakas*; two *jātis*, if they coexist, must be related to one another as pervader and pervaded.

2. Further, a *jāti* should be *vyāpyavṛtti* (or must have complete occurrence, in the language of Ingalls). It cannot be that a thing is in one part an instance of one *jāti* and in another not.

107. See, amongst others, Udayana's *Pariśuddhi*, pp. 158-159, Gaṅgeśa's *Prāmāṇyavāda*, ch. on *Pramālakṣaṇa*.

If a *jāti* inheres in an individual it must be in it as a whole, and not in parts. But in every instance of error there is an element of truth. Every knowledge, even a case of error, is true insofaras the substantive (*dharmin*) is concerned. Therefore both truth and the absence of truth inhere in the same individual, which is not permissible in the case of a true *jāti*.

3. If truth were a *jāti*, it would always be mentally perceived whenever the appropriate instance is. But that is not always the case, and moreover such a possibility would render any doubt about truth inexplicable. The assumption of truth as a *jāti* is incompatible with the *parataḥ* theory not only with regard to *utpatti* but also with regard to *jñapti*.

It would be by now obvious that these arguments rest on the two highly controversial notions of *sāṅkarya* and *vyāpyavṛttitva*, notions about which even the Naiyāyikas are not in perfect agreement amongst themselves. If *sāṅkarya* is not regarded as a *jātibādhaka* and if the notion of *vyāpyavṛttitva* is suitably defined so as to render truth *vyāpyavṛtti* with regard to that component where it does inhere, then there appears to be no overriding objection against taking truth to be a *jāti*, excepting that such an admission would render the *parataḥ* theory false, at least with regard to the *utpatti* of truth.

The Naiyāyikas may try to save the theory in either of two ways: They may contend that it is not truth with whose origin they are concerned, it is rather the instance of true knowledge. What has *utpatti* is not *pramātva* but *pramā*. This seems to conform to Gaṅgeśa's own formulation of the *utpatti*-thesis: "*Utpadyate'pi pramā parato na tu svato...*". The thesis then is that the causes of a true knowledge are more than the causes of knowledge quâ knowledge: this more that is involved is called '*guṇa*'. The only difficulty about this way out is that it introduces an undesirable cleavage between the *utpatti* and the *jñapti* theses, the former being concerned with truth (*jñānaprāmāṇya*) and the latter with true knowledge (*pramā*). It is certainly desirable that both should pertain to the same thing. But this is not a difficulty that would ruin the theory.

The other way out of the difficulty pointed out earlier is to stick to the contention that truth itself originates. In that case the Naiyāyika would have to say that there is no truth in general,

that truth in each case is a different entity, and not being a generic universal it itself originates. Truth in general, namely *tadvati tatprakārakatva* is not itself an entity. It is a dummy schemata containing variables. But *vahnitvavati vahnitvaprakārakatva* is an entity, and it originates with every true knowledge of fire as fire. The Naiyāyika has then to reinforce his arguments for proving that truth (general or specific) is not a *jāti*, and he should make his arguments independent of the controversial notions of *sāṅkarya* and *vyāpyavṛttitva*. But this, it would seem, has not been done satisfactorily enough. There is something deceptive about the thesis that truth, even in the specific sense, originates. A true knowledge considered as an event in time has an origin. Of it surely one may debate whether its origin is *svataḥ* or *parataḥ*. But the same could not be said of its truth. The knowledges of fire as fire may come and go, but *vahnitvavati vahnitvaprakārakatva* is what is common to them all, and surely it is not something which may be said to have an origin in time.

It would seem therefore that the entire *utpatti* thesis about truth (as distinguished from true knowledges regarded as events) is misconceived, and solutions either way—the *svataḥ* or the *papataḥ*—are equally pointless. It must be said though that the *svataḥ* theory at least sees part of the truth, namely that truth does not originate separately. It fails to see at the same time that truth does not originate at all, and in this sense is intrinsic to a knowledge. I think a consistent advocate of the *svataḥ* theory should refuse to admit the very problem of *utpatti*.

Considered in the light of these remarks, the entire controversy about *guṇa* vrs. *doṣābhāva*, namely, whether truth is caused by special excellences or if it is caused by the general causes of knowledge plus mere absence of frustrating circumstances, seems wide of the mark, the arguments and counter-arguments being offered more out of zealous attachment to official dogmas rather than out of any consideration of the facts themselves.

Let us now have a look at those arguments and counter-arguments themselves, not so much to decide whether they are valid or otherwise, but to see their relevance and phenomenological basis.

First, there are the following arguments. If mere absence of *doṣa* were the cause of true knowledge, then, argues the Naiyāyika,

it cannot be explained why in the case of the knowledge 'The conchshell is yellow' there should be true apprehension of the conchshell as a conchshell in spite of the presence of *doṣas* like defects in the visual sense-organs. Further, *doṣas* are of an infinite number, and absences of them would be equally numerous. Would it not be more economical if instead of such an array of them we admitted a few *guṇas*?

'But', reply the Mīmāṃsakas, 'it is no better with the *guṇa*-hypothesis. You hold that in perception, the *guṇa* is *bhūyovayav-asannikarṣa* or contact of the senses with the parts of the object. But even if such contacts were there, presence of *doṣas* like defects in the sense-organs frustrates the effect, and produces the wrong perception, e.g., of the conchshell as being yellow. The cause of true knowledge is then not a *guṇa* but absence of such frustrating circumstances. As to the superfluity of assumptions, the *guṇa*-hypothesis is worse off. Absence of *doṣa* has in any case to be admitted, and over and above that you admit a *guṇa*'.

It is interesting to note the peculiar nature of the arguments. It is agreed that a knowledge that is erroneous is only partly so, there being always some qualifier with regard to which the knowledge is true. In the knowledge 'The conchshell is yellow', we have truth with regard to the qualifier 'conchshell-ness' though error with regard to the qualifier 'yellowness'. Now to argue, as the Naiyāyikas do, that if in spite of the presence of *doṣas* the knowledge could be true with regard to one of its qualifiers then the absence of *doṣa* could not be a cause of truth, is to overlook the fact that a *doṣa* is a *doṣa* only in a certain context, that the *doṣa* which distorts colour vision is not usually a *doṣa* with regard to recognition of substances. There is then absence of *doṣa* so far as the perception of the shell is concerned, and understandably there is truth so far. Similarly, what is *guṇa* is so only in a certain context and may not be so in another. What is *guṇa* then insofar as perception of a conchshell as a conchshell is concerned is not a *guṇa*, insofar as it does not guarantee the truth, insofar as colour perception is concerned. One may then point out as against the Mīmāṃsaka that the *guṇa* which could generate a right perception of the colour of the conchshell was really absent, and there were *doṣas* of course in addition; hence the aberration.

The Naiyāyika continues to argue, however. If a true knowledge is caused by absence of *doṣa* plus the generic causes of knowledge, then does not the Mīmāṃsā thesis amount to accepting that the origin of true knowledge is *parataḥ*, for it amounts to introducing an extra factor other than the generic causes of knowledge? But the Mīmāṃsaka replies that it need not be so interpreted. When he denies that there is any extra factor, he is simply denying the agency of any other *positive* factor. Absence of *doṣa* however is a negative factor and so the supposed self-contradiction does not exist. Some Mīmāṃsakas are more cautious. They point out[108] that though there is absence of *doṣa* in the case of a true knowledge this absence is not to be counted as a cause of the true knowledge. Its sole function is to render error impossible; in that case, the true knowldege would arise out of the same conditions as also produce the knowledge itself. They may even go so far as to hold that *guṇas* may also be present, but the function of the *guṇas* is merely to prevent *doṣas* from coming in; in any case neither the *guṇas* nor the absence of *doṣas* could be counted as the causes of the true knowledge.

The Naiyāyika has two replies to all this. He may in the first place say that there is no reason why an absence should not be a cause. Secondly, he may remind the Mīmāṃsaka that sometimes the *doṣa* itself is a negative factor, e.g. absence of light in visual perception. But in that case the absence of the *doṣa*, being the absence of an absence, would be positive so that if it were admitted to be the cause of a true knowledge, truth would be *parataḥ*.

The arguments are again extremely unhelpful, and one is left with the suspicion that if both *guṇas* and absence of *doṣas* are present in the case of a true knowledge it is very much a matter of decision which one of these is to be ranked as the extraordinary cause of it and which one as a merely auxiliary, though necessary factor.

The very concepts of *guṇa* and *doṣa* are riddled with difficulties. The Mīmāṃsakas rigthly insist on the fact that there is no generic character of *guṇatva* i.e. no generic property common to all *guṇas*

108. For a discussion of these views, see Mm. Yogendranāth Tarkatīrtha, *loc. cit.*

by virtue of possessing which they are *guṇas*. But is it any better with the concept of *doṣa*? Does not the Mīmāṃsakā himself admit that *doṣas* cause errors even though he is not able to produce a satisfactory definition of what makes a *doṣa* a *doṣa*? If so, why should he object to the Naiyāyika's contention that *guṇa* is the cause of a true knowledge, even though a satisfactory definition of *guṇa* is similarly lacking?

Gaṅgeśa's strongest argument, the one with which he begins his chapter on the origin of truth, is however this: there is no generic effect which is unaccompanied by specific characters.[109] There is no man in general, there is either an Indian or an Englishman. There is no knowledge in general, there is either true knowledge or false knowledge. Therefore, there is no generic cause as such. The generic cause is always accompanied by the causes of the species. There is no cause of knowledge in general without there being also those specific factors which give rise to either truth or error. Where there is neither *guṇa* nor *doṣa* there is not even the causes of a knowledge. Truth and error are the two species of cognition, therefore there must be a difference in their respective originating conditions. "*Tasmāt pramāpramayor-vaicitryāt guṇadoṣajanyatvam*".

The Mīmāṃsaka agrees that there is either true knowledge or false cognition, so that there is no knowledge in general, no knowledge in other words which is neither true nor false. He also agrees that since true knowledge and false cognition are heterogeneous effects, there must be a difference in their originating conditions. Only he construes the difference in another way. He contends that there is either cause vitiated by defects, or the same cause free from the defects, either *duṣṭakāraṇa* or *doṣara-hitakāraṇa*: in the former case there is error, in the latter case there is truth. There is no quarrel therefore insofar as the principle which Gaṅgeśa uses is concerned, the difference arises in the subsequent application of it. There is however a deeper difference, and this concerns the very conception of knowledge. For the Nyāya, truth and error are two *species* of knowledge. Not so, strictly speaking, for the Mīmāṃsaka. For the *svataḥ* theory, we may say, true knowledge is not a species of knowledge,

109. "*Viśeṣavinākṛtasāmānyakāryābhāvāt*".

it is knowledge in the proper sense. Error is not just another species, it is an aberration, a distortion, caused by the presence of vitiating circumstances. The difference then being deeper down than it would seem at the first sight, the arguments and counter-arguments offered may be regarded as of little value excepting that they *may* suggest to us where exactly the root of the difference lies. If we can lay our finger on that, we may have made substantial gains.

(*b*) The *jñapti* or apprehension of truth:—

It has been said that for us the issue pertaining to the apprehension of truth is more important and also seems more relevant to theory of knowledge as a whole. We may now turn to the arguments advanced by both the sides to the controversy, our aim being to get down to the roots of the matters.

The main argument of the Mīmāṃsaka against the Nyāya theory consists in showing some kind of infinite regress as a consequence of the theory. This may be shown in various ways. It may be argued that if the truth of a knowledge K_1 needs to be verified by another knowledge K_2, then K_2 can do this job only if it itself stands confirmed, and that needs another knowledge K_3. But this process of validation shall have no end, and we shall need K_4, K_5,...*ad infinitum*. In practice however the Naiyāyika stops short of this, and in doing this he is not consistent. He contends, for example, that the knowledge that there is water over there before me is confirmed when I go over there and quench my thirst. But he does not see that the quenching of thirst, which confirms the knowledge of water, needs itself to be validated. Or, the Mīmāṃsaka may argue that unless the person seeing water were certain about the truth of what he knows he would not take the trouble of walking up the distance in order to quench his thirst. Even if in this case he does make an attempt, in cases where the appropriate *pravṛtti* would need great effort a person not certain of the truth of what he knows would not be persuaded to act. He would certainly not act unhesitatingly. There would be no *niṣkampa pravṛtti*. The argument then would be that successful practice cannot confirm the truth of a knowledge, for the very possibility of unwavering practical behaviour

presupposes a prior certainty of the truth of the knowledge which provokes the activity.

To all these arguments, the Naiyāyika may reply in various ways. He may concede, as said earlier, that he is not against ascribing some kind of intrinsic truth to the final confirmatory experiences. He might do so in a somewhat weak sense of 'intrinsic', namely in the sense that in their case there is no possibility of error, no occasion for doubt, and hence no need for further confirmation. The process of confirmation would thus come to an end. There would be no infinite regress. This I think is a fairly good reply so far as it goes. The Naiyāyika is not inconsistent in holding this view for he may, as also pointed out earlier, suitably modify his thesis and restrict it only to those cognitions which provoke activity and which have not yet become familiar. In all other cases he may concede an intrinsic truth in rather weak sense.

But a more interesting reply is suggested by Gaṅgeśa (para 52). The Mīmāṃsaka's argument makes two presuppositions. It is assumed that a knowledge cannot give us certainty about its own object unless its own truth is ascertained. It is then argued that K_1 cannot give us certainty about its O unless the truth of K_1 is ascertained which would need another knowledge K_2. But by the same logic K_2 cannot ascertain the truth of K_1 unless its own truth were ascertained by another knowledge K_3. Gaṅgeśa rejects this assumption as unfounded. It assumes more than what is warranted by facts. A knowledge whose truth has not been ascertained may very well give us certainty about its own object. K_2 may confirm K_1 without itself being confirmed. We might very well know an object without knowing that our knowledge of that object is true. To suppose that this is not possible is to assume that every knowledge, to be knowledge, must be known to be true. But this is begging the issue. The Mīmāṃsaka shows an infinite regress in the Nyāya position only because he implicitly assumes the truth of his own position. Given the Nyāya conception of knowledge, the supposed consequences do not follow.

The other presupposition of the Mīmāṃsaka's argument is the belief that a knowledge can give rise to unwavering activity only if the truth of the knowledge has been ascertained. Certainty

about the truth of a knowledge is a necessary condition of the possibility of unwavering activity appropriate to that knowledge. Gaṅgeśa again rejects this assumption. He again economises and assumes less than the Mīmāṃsaka. It is not necessary that the knowledge should be known to be true. It is enough that it should not be known to be false. A knowledge causes appropriate activity if the knowledge is not known to be false. It need not be, over and above this, known to be true. This again I think is a positive gain in philosophical insight. Ascertainment of the truth of the knowledge may be necessary if the knowledge is followed by doubt about its truth. The doubt has to be dispelled by a certainty. For this, confirmation is needed. But otherwise we may do without confirmation.

Against this contention of Gaṅgeśa two kinds of objections have been raised.[110] It has been urged in the first place that if truth is not apprehended and if falsity also is not apprehended then there would be doubt and therefore no unwavering activity. But I do not think this objection is tenable. Doubt of course requires amongst other conditions non-perception of the two alternatives (*viśeṣādarśana*), but it does not follow that where there is non-perception of two mutually contradictory properties there would be doubt. It is also necessary that the two alternatives should be remembered. Gaṅgeśa is not contending that the two possibilities of truth and falsity are remembered but neither of them is perceived. He is only saying that a primary knowledge causes appropriate activity if it is not simply known to be false. This does not transform it into a doubt about its own truth! It is also argued that the Naiyāyika is actually exposing himself to an objection which he usually urges against the Prābhākara school of Mīmāṃsā. It is well known that according to the latter error is not a positive cognition but really consists in two different cognitions plus a non-apprehension of their distinction. As against this the Naiyāyikas urge amongst other points that mere non-apprehension of distinction cannot cause *pravṛtti*. What is needed is a positive apprehension of relation. Now however the Naiyāyikas themselves seem to be contending what they have else-

110. See Mahāmahopādhyāya Pandit Yogendranāth Tarkatīrtha, *loc. cit.*, Vol. VII, Pt. II, pp. 140-141.

where regarded as impossible. They now say that *pravṛtti* is caused by mere non-apprehension of falsity! I do not think that this point is worth much, for the analogy between the two cases is not correct. For the Prābhākara the cause of *pravṛtti* is mere non-apprehension. For the Naiyāyika, the cause of *pravṛtti* is a positive knowledge plus a non-apprehension of its falsity, not a mere non-apprehension.

Gaṅgeśa thus effectively answers the charges of the Mīmāṃsaka. But he does more: he turns the table back upon the Mīmāṃsaka and levels the same charge of infinite regress against him (para 52). Without stopping to consider these we may turn to consider the Naiyāyika's arguments against the Mīmāṃsaka.

One common objection against the *svataḥ* theory of apprehension of truth is that if a knowledge were right from the beginning known as true then it could not subsequently be discovered to be false. This objection would have been decisive if it was combined with the *svataḥ* theory of the origination of truth. For if truth did really originate in it, it could not later on turn out to be false. Taken merely as a theory of knowledge of truth, the objection is not tenable. It may be replied that though a knowledge is always at first apprehended to be true, it may, owing either to the discovery of a *doṣa* in the cause or to subsequent contradiction, be afterwards found to be false.

The main argument of Udayana and Gaṅgeśa against the *svataḥ* theory is a special case and a stronger version of this objection, and therefore should be considered separately. Doubt is a kind of *apramā*. The objection now runs as follows: if a knowledge were known for certain to be true right from the beginning, it could not possibly be doubted—soon after the origination of that knowledge—whether the knowledge is true or not. And yet we do sometimes, especially in the case of knowledges of an unfamiliar kind, doubt, immediately after having the knowledge, whether the knowledge is true or not. Such doubts which do undoubtedly take place cannot be accounted for if every knowledge were initially known to be true, i.e. if knowledge of a knowledge always amounted to certainty about its truth. For detailed statement of the argument see Gaṅgeśa's text below, paras 22ff., and our notes thereon. For our present purpose only a few of the salient points of the argument may be

stated. In the first place, not all doubt about the truth of the knowledge is claimed to be unexplained in the theory. Of course, doubts which arise later on after the first knowledge of the knowledge has disappeared may well be accounted for, for there remains nothing which may render them impossible. In fact, if the *svataḥ* theory be stated, as it has been by Gaṅgeśa in 7, as maintaining that truth is apprehended by all those knowledges of the knowledge (whose truth is under consideration) which do not apprehend the falsity of the knowledge, then all doubts about the truth of the knowledge would be excluded from the purview of the thesis, and there would remain no inconsistency in maintaining both that truth is known *svataḥ* (in the above sense) and that we may later on doubt or deny it. But the doubt which immediately follows upon the origination of a knowledge raises a special difficulty. It is to be preceded by a knowledge of the knowledge, and the latter yields, according to the *svataḥ* theory, a certainty about truth. Such certainty cannot be *immediately* followed by doubt, for the former is a *pratibandhaka* of the latter. Later on after this certainty disappears in the third moment after its origination (in accordance with the Nyāya metaphysics) there may very well be doubt.

The Mīmāṃsakas, it must be said in all fairness, have given what from their own point of view may be regarded as satisfactory replies to this seemingly formidable objection. The replies may be listed as follows:—

1. The objection presupposes that it is one of the necessary but not sufficient conditions of doubt that the substantive (*dharmi*) of the doubt—the *this*, e.g., in the doubt 'Is this a man or not?'—should be perceived. Now the Mīmāṃsaka may very well deny this assumption. He may contend that all that is necessary is that there should be a contact of the senses with the substantive (*dharmīndriyasannikarṣa*), and provided the other necessary conditions are present there would be doubt without there being a separate knowledge of the substantive. Gaṅgeśa considers this reply but sets it aside in 25 on the ground that unless knowledge of the substantive were a necessary condition of doubt, it cannot be explained why there should be *dharminiyama* and *koṭyutkaṭatva*. As regards '*koṭyutkaṭatva*' it is a highly controversial matter, and not all Naiyāyikas agree that it does characterise doubts. But certainly *dharminiyama* can be accoun-

ted for even on the assumption that doubt is preceded by simply contact of the *dharmi* with the senses and not by a separate knowledge of the *dharmi*. The fact that though the senses are in contact with various objects yet doubt arises only with regard to one of them and not with regard to the others may be explained in the same way in which the Naiyāyika explains the fact that though there is simultaneous contact of the senses with various objects yet only one of them is perceived and not the others. Another knowledge of the object need not intervene between the contact and the resulting doubt. In that case the main backbone of the objection is broken.

Gaṅgeśa however seeks to rescue the argument. The plea that doubt requires sense contact and not a knowledge of it can be advanced only by the Miśra school which believes in an introspective apprehension of knowledge. The Bhāṭṭas certainly cannot take the help of this plea, for on their view knowledge is supersensible. The Prābhākaras also cannot, for they have to accept knowledge of the knowledge which on their view would also amount to knowledge of its truth. Secondly, even if *dharmisannikarṣa* were enough for doubt there would be no way of avoiding further troubles. Gaṅgeśa appeals to the rule (see text para 23, and notes thereon) that if certainty about a thing acts as hindrance to another thing, then the conditions of that certainty would also act as hindrance to the same. If certainty about the truth of a knowledge would hinder the rise of a doubt about the same, then the conditions of that certainty would also serve the same purpose. Now sense contact with the knowledge is a condition of knowing it and so also a condition of certainty about its truth. Therefore, even if no separate knowledge of knowledge is needed, the sense contact with the knowledge would suffice to ward off the said doubt. The Mīmāṃsaka may not however accept the validity of the rule to which Gaṅgeśa appeals, but in that case Gaṅgeśa drives him to swallow unpalatable consequences (see especially note 23.5).

2. The Mīmāṃsaka may then fall back on another reply. He may say that where both the conditions are present, the conditions of doubt and the conditions of certainty, it is the former which, being stronger of the two, would prevail. For Gaṅgeśa's reply, see 23 again. I do not think the argument is of any worth.

The conditions of certainty being present, the conditions of doubt cannot be present. Both the sets of conditions cannot be together present. In the present case, the conditions of certainty of the truth of the knowledge are the first to come into the picture. Therefore there is no ground in suggesting that the conditions of doubt are also present.

3. Another reply is possible exactly on the lines of that given to the generalised Nyāya objection mentioned at the beginning. It may be said that though truth is apprehended yet owing to the presence (or, discovery of) some *doṣa* there again arises doubt about the same. Gaṅgeśa's reply is threefold. First, the case of seeing the conchshell yellow in spite of a prior certainty that it is white is very different from the present one (26.2). Secondly, while a perceptual certainty to the contrary is needed to annul a wrong perceptual belief, yet any prior certainty acts as a hindrance to doubts (26.3). Finally, there are all the difficulties around the notion of *doṣa* (27.1).

4. A more interesting way out is then considered by Gaṅgeśa (27). Let truth be known. But this knowledge of truth itself may come to be doubted. Let the first knowledge be K_1 and its truth T_1. Now suppose T_1 is apprehended by K_2. The problem is, how after this it is possible to have the doubt "Is K_1 true or not?" The present solution is this: We first have doubt about the truth of K_2 Doubt in the truth of a knowledge causes as a rule doubt about the reality of its object. If K_2 is doubted, as a consequence T_1 which is its object would also be doubted, and this is precisely what was to be accounted for. Again, here Gaṅgeśa's objection is effective: The case with K_2 is no better than that with K_1. K_2 is also known to be true *svataḥ*, and it is equally inexplicable how its truth could come to be doubted soon after.

The above discussions show that Gaṅgeśa's argument is strong and offers the Mīmāṃsaka a formidable challenge. But the argument certainly rests on ontological assumptions which weaken its otherwise seemingly unanswerable challenge. Gaṅgeśa assumes that we do have such doubts. No doubt we have some time or other doubts about the truth of some knowledge we had. But any such doubt does not interest Gaṅgeśa. He assumes that we have doubts about the truth of a knowledge immediately after—i.e. in the second, third, and fourth moments after (according as

we are dealing with the Prābhākara, Miśra and the Bhāṭṭa views respectively)—the origination of the knowledge. Now that there are such doubts at any one of these moments after the knowledge and not somewhat later, is not an empirically verifiable hypothesis. We may have doubts very soon after. But how to make sure that the doubt arises in the third moment after the origination of the knowledge? The difficulty is due to the peculiar conception of moment. Distinctions of moment are not discernible differences. There is the further metaphysical doctrine that a knowledge has a life history of three moments. Leaving this latter belief aside, the way the argument is made to depend on the supposed fact that there do occur doubts of the said kind in the third (or second, or fourth) moment after the origination of the knowledge makes it vulnerable to attacks from that quarter. It would not do to say that there occur doubts very soon after, for it may always be maintained without the risk of empirical evidences to the contrary that the doubts which occurred very soon after were really several more moments after, let us say, five, six, or seven, and never in the second, third or the fourth moment!

There are two other arguments of the Naiyāyika. Of these two the last one is in our opinion the most important argument. In the first place, it is urged that since truth is a related entity, a *viśiṣṭa* object in which the two components of '*tadvadviśeṣyakatva*' and '*tatprakārakatva*' limit and determine each other, it cannot be apprehended unless the related terms are previously apprehended in precisely those characters in which they are related. It has been said earlier that the Miśras who regard truth as knowable by *anuvyavasāya* understand by 'truth' nothing more than *tadvadviśeṣyakatve sati tatprakārakatva*. Now this is a loose coexistence of two different entities each of which is knowable by *anuvyavasāya* even on the Naiyāyika's view. But this as we have seen is not a good definition of 'truth'. Truth must at least be *tadvadviśeṣyakatvāvacchinnatatprakārakatva*, and this cannot be apprehended unless the component terms '*tadvadviśeṣyakatva*' and '*tatprakārakatva*' are previously known. Now on the *svataḥ* theory truth is known either by the knowledge itself, or by its *anuvyavasāya* or by the inference from *jñātatā*. But none of these is qualified to fulfil the necessary requirements. The *anuvyavasāya* or the self-revealing knowledge itself may apprehend

its own '*tadvadviśeṣyakatva*' and '*tatprakārakatva*' but precisely for that reason they are not qualified to apprehend the relatedness of these two entities. This point has been most forcefully and elaborately worked out in the recently published *Prāmāṇyavāda* of Harirama.[111]

The Mīmāṃsakas may avoid this difficulty in either of two ways. They may, like the Prābhākaras, insist that truth is mere '*tatprakārakatva*'and this admittedly is known *svataḥ*. But this is a notion of truth that applies to errors as well and does not serve to distinguish truth from error. It is therefore useless for us. We are investigating that property which distinguishes true knowledges from the false ones and is present in common in all true knowledges. '*Tatprakārakatva*' falls short of this test. It is too wide a definition.

The Mīmāṃsakas may accept the definition of the Naiyāyika and proceed to deny the validity of the rule (on which the Naiyāyika depends) that a knowledge of a related whole presupposes knowledge of the relata separately. But this is too fundamental an issue to be decided here. This concerns one of the central principles of the Nyāya theory of knowledge, the principle on which the Nyāya distinction between *nirvikalpa* and *savikalpa* perceptions is based.

This argument however cannot be a decisive one. For if this were the reason why truth in the Naiyāyika's sense cannot be apprehended by *anuvyavasāya* then one has to allow cases where modifications of the Nyāya position seem quite plausible. Thus Harirama refers to a possible case where one has somehow a prior knowledge of both the relata involved. In that case there is nothing to hinder him from apprehending truth in his first *anuvyavasāya*. One can only add that all that the Nyāya theory implies is that truth is not apprehended *only* by *anuvyavasāya*. But this would be a poor compromise indeed. One has to concede also another case, as Pakṣadhara Miśra does: let the first *anuvyavasāya* apprehend the *tadvadviśeṣyakatva* and the *tatprakārakatva*. If this *anuvyavasāya* is followed by the same knowledge of the same object and then there follows an *anuvyavasāya* of it then

111. "*Evaṃ copadarśitarītyā prāmāṇyaghaṭakībhūtasakalapadārthānāṃ viśṛṅkhalaviṣayitvasiddhāvapi tādṛśavilakṣaṇaviṣayitā tathāvidhavyavasāye asiddhā eveti.*" (*Prāmāṇyavāda*, Sanskrit College, Calcutta, 1964, p. 20).

this second *anuvyavasāya* seems qualified to apprehend truth. Pakṣadhara accepts this possibility[112], and the commentary *Dinakarī* on *Siddhāntamuktāvalī* speaks of it with seeming approval. Harirama however rejects this on the ground that the first *anuvyavasāya* apprehends the qualifiers and the qualificandum of the first primary knowledge whereas the second *anuvyavasāya* can apprehend similar properties in the second primary knowledge. Therefore the fact that the first *anuvyavasāya* apprehended the properties of the first primary knowledge cannot be used to support the claim that the second *anuvyavasāya* apprehends its truth.[113] It may be said then that this view of Pakṣadhara does not represent the main trend of the Nyāya view on the matter.

The argument we have been examining is to the effect that truth being a composite relational entity it cannot be apprehended unless the component relata have been previously apprehended, and that the *svataḥ* theory has no room for this requirement. A variation of this argument is this: a knowledge of the truth of K_1, let us say, would have the form 'K_1 is true'. Such a judgement is possible only if we have a prior acquaintance with K_1 as well as with its truth. It is therefore by no means possible that the first knowledge of K_1 would also be at the same time a knowledge of its truth. This objection in another form threatens the Naiyāyika's account also. The Naiyāyika holds, as is well known, that truth is first apprehended by an inference. But one of the rules of a valid inference is that the *sādhya* must be previously known though it need not be known as belonging to the *pakṣa* of this inference, otherwise there would be the fallacy of *sādhyāprasiddhi*. This fallacy now appears to threaten the Nyāya account. If truth is not known beforehand, if it is ascertained for the first time by the inference then the *sādhya* (which is but the truth of the knowledge concerned) is unknown. Gaṅgeśa makes desperate attempts

112. "*Kiṃca pṛthivījñāne tadanuvyavasāyānantaraṃ punastatraiva viṣaye pṛthivījñāne jāte tadanuvyavasāyānantaramityādivakṣyamāṇaprāmāṇyagraha...*" (*Āloka* on *Prāmāṇyavāda*, Darbhanga edn., p. 64). "*Evaṃ nyāyamate anumiteriva dvitīyānuvyavasāyasyāpi prāmāṇyagrāhakatvam*" (*Dinakarī* on *Muktāvalī* on *Kārikā* 136).

113. "*...prathamānuvyavasāye prathamavyavasāyaniṣṭhaprakāritvādīnāmeva bhānāt, dvitīyavyavasāyavṛttiprakāritvādīnāmanupasthityā tadghaṭitatadīyaprāmāṇyasya bhānāsambhavāt*" (Harirama, *loc. cit.*, p. 74).

to solve this difficulty. For these and for our critical comments thereon, see text paras 36-40 and the notes on them.

We may now turn to the last but at the same time in our opinion the most important argument advanced by the Naiyāyika against the *svataḥ* theory. The argument rests on the rule that mind as an instrument of knowledge is incapable of apprehending outer reality independently (*bahirviṣaye manasorasvātantryāt*). A knowledge is apprehended by the mind, but mind cannot thereby know whether the qualifier of the knowledge really belongs to the object of the knowledge. In other words, the mind is not able to apprehend the *tadvattva* which is a component of '*tadvadviśeṣyakatva*' which again is a component of the notion of truth. In simpler language, I can know my knowledge 'This is silver' to be true only if I know that the object before me is really a silver, i.e. it possesses silverness. But to know this is to know an outer state of affairs, which the mind by itself cannot do. A knowledge of knowledge therefore as such cannot do this. *Anuvyavasāya* at least cannot do this, and as against the Miśra theory the argument is conclusively effective. We have only to ask how far it is effective as against the Prābhākara and the Bhāṭṭa versions of the *svataḥ* theory. Against the Prābhākara theory that a knowledge apprehends its own truth, we may say that though the knowledge 'This is silver' apprehends itself as having the qualifier 'silverness' and also as having the qualificandum 'this' limited by 'thisness', yet it does not apprehend that the qualificandum 'this' possesses silverness. The *this* may in fact possess silverness, but the knowledge does not know itself as having a qualificandum which possesses silverness, and that makes all the difference between the primary knowledge and the knowledge of its truth. As against the Bhāṭṭas we may say with the Naiyāyikas that *jñātatā* could not be a mark of truth, for it serves as a mark of true knowledge and false knowledge alike.

As Gaṅgeśa argues in 33, the form of the *anuvyavasāya* is not 'I know this silver' but 'I have a knowledge of *this* having 'thisness' and 'silverness' as its qualifiers'. For critical remarks on this see notes thereon and also the footnote to 33.1.

We may sum up the matter then by saying that the whole theory of *parataḥprāmāṇya* as advocated by the Naiyāyika, especially by Gaṅgeśa, is based on the conception of truth as what

we have called a hybird entity containing both epistemic and ontological components. This nature prevents truth from being readily knowable with knowledge of its focus. One has to take recourse to a process of confirmation and validation. *Pravṛtti* or practical activity however does not wait for a successful outcome of the process of confirmation, unless of course there has been a preliminary doubt to start with.

V. Concluding Remarks

We may now put together the insights we have gained from this critical study. It was said right at the beginning of this introductory study that it was possible to look upon the rival schools insofar as the problem of truth was concerned as in a way supplementing each other. It is likely, we said then, that they are not answering exactly the same questions, that the two points of view do not necessarily clash but may be brought into a happy reconciliation. The apparent contradiction may be due to the fact that they are using the same expressions while in fact giving them different meanings. Both the rival schools are based upon some genuine philosophical insights. Both are appealing to undeniable phenomena. Yet semantic confusions prevail, and where there ought to have been accord of insights there is instead clash of arguments.

We leave aside for the present the ambiguity, equivocation and relativity of the words '*sva*' and '*para*'. Gaṅgeśa has tried his best to remove these and to make their meaning as precise as possible. It goes to his credit to have brought out a common meaning of '*svataḥprāmāṇya*' where there is really a great deal of internal difference amongst the advocates of this theory. But for us the real key words, the words that give shape to the entire controversy we have been examining are two: '*jñāna*' and '*prāmāṇya*', 'knowledge' and 'truth'. The difference between the two theories lies here: they take '*jñāna*' and '*prāmāṇya*' in different senses and as a consequence have to look upon the relation between knowledge and truth also differently.

'*Jñāna*'—The *svataḥ* theory understands 'knowledge' in a strict sense such that the theory becomes an analytic consequence of

its conception of knowledge. It understands by 'knowledge' only true knowledge. For it *pramā* and *apramā* are not just co-ordinate species of *jñāna*. If this were so i.e. if true and false cognitions were co-ordinate species of knowledge then Gaṅgeśa's arguments would have successfully exposed the theory. But the theory is invulnerable to these criticisms just because its underlying assumptions are different from those of the *parataḥ* theory. Now this strict sense of 'knowledge' is maintained in either of two ways. Some deny that there is anything called error strictly speaking. Error and doubt are then sought to be resolved into components that are, each taken by itself, true. Others, as shown earlier, accept error and doubt as irreducible forms but do not treat them as forms of knowledge. They are regarded rather as pseudo-knowledges, *jñānābhāsas*. In either of these ways, the strict sense of 'knowledge' is maintained intact in the face of recalcitrant phenomena of error and doubt. No wonder that truth should be taken as intrinsic to knowledge. Error then becomes an aberration, not a species of knowledge.

But it is necessary to point out again even at the cost of repetition that what the *svataḥ* theory is doing *is not a mere linguistic stipulation*, an arbitrary recommendation to use the word 'knowledge' in a certain sense. The theory has a strong support from both phenomena and linguistic usage. It is supported by the usage of 'know' according to which *to know is to know the truth.* It is supported by the phenomenological evidence that error is not knowledge but pretends to be knowledge. Error is error only inasmuch as it can successfully pretend to be knowledge, though its character as error stands exposed along with its pretension.

As contrasted with all this, the *parataḥ* theory takes 'knowledge' in a rather weak sense so as to include within its scope both true knowledge and false knowledge. Even doubt is not excluded. 'Knowledge' then is a generic term which for obvious reasons cannot be defined with reference to what characterises only one species of it. *The word 'belief'*—in spite of all the philosophical difficulties associated with it—*perhaps better expresses this generic knowledge in the weak sense.* No wonder then that in this sense truth cannot be an intrinsic character of all knowledge quâ knowledge. It should also be obvious that a belief

needs confirmation prior to which it remains a belief, powerful enough to cause appropriate practical response but cognitively still below the rank of true knowledge.

'*Prāmāṇya*'—There are three different *types* of concepts of truth to be met with in the different versions of the *svataḥ* theory. There is on the one hand a *psychological* concept according to which a knowledge is true (and not merely taken to be so) if it is not known to be false, if it has not yet been contradicted. There is next an *epistemological* concept which makes truth a purely epistemological property: it may be defined either simply as *tatprakārakatva* (as by the Prābhākaras who need not distinguish it from error) or as *tadvadviśeṣyakatve sati tatprakārakatva* (as by the Miśras who distinguish truth from error, but do not see that truth must have an ontological reference). There is then the definition of truth as simple *jñānatva* which makes it the generic property of all knowledge quâ knowledge. All these definitions go to make the *svataḥ* theory highly plausible. The last one makes the theory analytically true. The first one makes it psychologically acceptable. The second makes truth knowable by *anuvyavasāya*.

The Naiyāyikas mean something else by truth. It is interesting to note that some advocates of the *svataḥ* theory (like the author of the *Vedāntaparibhāṣā*) explicitly proclaim that the truth which they regard as being *svataḥ* is nothing other than *tadvati tatprakārakatva*. But in fairness it must be said that in further explication of it they must have to part company. Madhusūdana Sarasvatī clearly says that *tadvati tatprakārakatva* is common to both true and false knowledges. It is obvious that he is explicating it in a sense that is different from the Naiyāyika's.

Both the theories are valid in their own ways, for the word 'true' is predicated of beliefs as well as of knowledge.[114] As predicated of beliefs, the predicate 'true' has a significant opposite i.e. 'false' inasmuch as there are true beliefs and false beliefs. But as predicated of knowledge the predicate 'true' has no significant opposite inasmuch as 'false' is not a predicate of knowledge in the same way as 'true' is.

114. For further elaboration, see Mohanty, "Meaning and Truth", *Visva-bharati Journal of Philosophy*, Vol. I, No. 1 (Reprinted in my *Phenomenology and Ontology*, The Hague: M. Nijhoff, 1970).

This way of reconciling the two theories is somewhat fundamentally different from some other attempts to do the same.[115] It has been held by many that what the *svataḥ* theory says is that every knowledge has an intrinsic *claim to truth*, that *prāmāṇya* for this theory is not truth but truth-claim, which has to be accepted unless and until it has been refuted. The Naiyâyikas on the other hand speak of actual truth and not of mere tentative truth-claim. This is indeed a very ingenious device, but I think it is too simple to be true. The *svataḥ* theory, I should think, is talking about truth and not merely of truth-claim. Only it so construes the meaning of 'truth' that the rest of it follows smoothly. Both the theories are concerned with actual truth, though *their notions of truth are different*. It has also been suggested that the *svataḥ* theory is concerned with truth in the unreflective sense, while the *parataḥ* theory with reflective confirmation or validation so that both the theories are correct. There is an unreflective acceptance which does not rule out the need for subsequent validation. I think this way of reconciling the theory fails to account for an important aspect of the *svataḥ* theory, namely for the fact that this theory has no room at all for subsequent validation.

While both the theories are thus in their own ways correct, each of them suffers through confrontation with the other. The dialectics which ensues upon this confrontation tends to distort the original grain of truth in each. Thus the *svataḥ* theory comes to *say* that truth originates from the same conditions as give rise to knowledge quâ knowledge, whereas it ought to have said that truth has no origin at all or that the very question about the origin of truth is nonsensical.

115. For a criticism of my approach to this issue, cp. K. Potter, "Does Indian Epistemology concern Justified True Knowledge", *Journal of Indian Philosophy*, 12, 1984. For my reply to Potter, cp. my "Prāmāṇya and Workability" reprinted as Appendix to this volume.

SHORYU KATSURA

DHARMAKĪRTI'S THEORY OF TRUTH

In the tradition of Buddhist logic and epistemology established by Dignāga (ca. 480–540), Dharmakīrti (ca. 600–660) yielded probably the greatest influence upon succeeding Buddhist and non-Buddhist logicians in India. The aim of this article is to try to reconstruct Dharmakīrti's theory of truth from the remarks on *pramāṇa* (a means/source of true knowledge) scattered in his works.[1] It is to be noted at the outset that by the word 'truth' I do not mean metaphysical or religious truth, such as the Four Noble Truths of the Buddha, but rather empirical truth. For Indian theories of truth (*prāmāṇya-vāda*) deal with empirical knowledge alone[2] and Dharmakīrti in his preserved treatises is primarily concerned with the epistemological and logical problems of our worldly experience. Although the Sanskrit original for the word 'truth', *prāmāṇya*, literally means 'the property of being a means of true knowledge', to Dharmakīrti it means 'the property of true knowledge' (or 'the truth of knowledge') as well. For as we shall see, he insists upon the essential identity between the means of knowledge and the resultant knowlege. Hence the word '*pramāṇa*' in this article carries both the sense of 'a means of true knowledge' and that of 'true knowledge' itself.

If I may state my conclusion first, Dharmakīrti seems to hold two different criteria of true knowledge or truth, one pragmatic and the other purely epistemological. According to the pragmatic criterion which is found in his discussion of the definition of *pramāṇa*, true knowledge should not be contradicted (*avisaṁvādin*) by our experience, but lead to the satisfaction of our expectation towards the object, and the object of true knowledge should be both real and something new. Now, when we closely examine Dharmakīrti's analysis of perception (*pratyakṣa*) – more precisely, sensation – and inference (*anumāna*), the only two kinds of *pramāṇas* recognized by him, we discover that the former alone is regarded as 'non-erroneous' (*abhrānta*). According to Dharmakīrti, sensation is total and direct knowledge of an object and possesses the true representation of the object, while inference is a partial and indirect understanding of the object because it grasps only one of the many general characteristics of the object. In a purely epistemological sense, sensation alone

is free from error and ultimately true because it keeps some real 'correspondence' with the actual object, namely resemblance (*sārūpya*) of the forms or images; inference, however, is ultimately 'erroneous' (*bhrānta*) because it does not grasp an object as it really is. Nonetheless, truth of inference should not be doubted in practice as long as it leads to an expected result. As a matter of fact, from a pragmatic point of view, inference is in a sense truer than sensation, for in order to be pragmatically valuable the latter should be followed by some conceptual knowledge (*vikalpa*) which alone enables us to have some decision (*niścaya/adhyavasāya*) about an object, while the former does not require such knowledge. In what follows, I hope to present as clearly as possible this somewhat complicated theory of truth. However, before embarking on the main discussion, it may be helpful to clarify some fundamental presuppositions of Dharmakīrti's ontology and epistemology.

ONTOLOGICAL AND EPISTEMOLOGICAL PRESUPPOSITIONS OF DHARMAKĪRTI

One of the fundamental doctrines of the Buddhists is that everything is impermanent, except for some 'uncaused/unconditioned' (*asaṁskṛta*) items, such as Nirvāṇa. Dharmakīrti believes this doctrine in its most rigorous form: namely, whatever exists is momentary (*kṣaṇika*) because only momentary existence can produce an effect (*arthakriyā-samartha*).[3] Thus, according to him, to be is to be capable of producing an effect,[4] so that what really exist are innumerable point-instants or moments (*kṣaṇa*) of material objects (*rūpa*) and mental phenomena (*citta*).[5] Such moments are considered to form a sort of natural flow, for each moment is believed to cause the immediately succeeding moment of a similar kind until such a process is obstructed for some reason. For instance, a moment of seed (A_1) causes the next moment of seed (A_2) which in turn will cause the next moment of seed (A_3); this will continue until a seed of moment *i* (A_i) with enough maturity produces the first moment of sprout (B_1) with the help of such co-operating conditions (*sahakārin*) as the earth, water, heat, etc. of the moment *i*.[6] Thus what appears to us as a solid seed that continues to exist at least for some period of time, is, according to Dharmakīrti, actually a series of moments of seeds. Without yogic power, however, we are incapable of recognizing each moment distinctly;[7] hence, we are forced to deal with a sort of apparent continuum (*santāna*) of moments insead of moments themselves.

'Moment' and 'continuum' seem to be the two key words to the understanding of Dharmarkīrti's ontology and epistemology. They are characterized by him in the following manner.

(i) A moment is characterized by the causal power (*arthakriyā-śakti*) and regarded as ultimately real (*paramārtha-sat*). A continuum, on the other hand, is a mere conceptual construct imagined by us upon a series of actual moments of a similar kind, and consequently it is not real but fictional. A continuum is characterized by its lack of causal power.

(ii) Each moment is unique in the sense that it is distinguished not only from other moments of a similar kind (say, a seed) but from those of a dissimilar kind (non-seed).[8] Hence it is called 'particular' (*svalakṣaṇa*). A continuum represents some universal or general characteristic (*sāmānya-lakṣaṇa*) common to every moment which constitutes that continuum. It gives rise to our sense of continuity and identity. It is to be noted here that such a continuum of, say, seed-moments distinguished from other continua of seed-moments somewhat corresponds to our concept of an 'individual' seed and that a universal or general characteristic superimposed upon a group of seeds distinguished from non-seeds corresponds to a 'generic class' of seed.[9]

(iii) A single moment is changeless because it cannot be subject to any external influence due to its momentary nature. As for a continuum, however, we can conceive of various kinds of external influence upon it and speak of its gradual change, e.g. the gradual maturation of a seed.[10]

(iv) A moment or particular is the object of sensation, while a continuum or universal is the object of such conceptual knowledge as inference, judgement and verbal knowledge. The former gives rise to a clear image of an object, the latter merely to an obscured image.[11]

(v) A moment or particular is inexpressible because only a continuum or universal can be the object of our verbal expression.[12] Consequently, it is to be noted that whenever I refer to a moment by a word like 'seed', the word is used only in a metaphorical sense, for a continuum of seed-moments alone can be called 'seed'.

In summary, a moment is causally efficient, real, unique, changeless, inexpressible, particular and related to sensation, while a continuum is causally inefficient, ficitional, common or general, changeable, expressible, universal and related to judgement, etc.

According to Dharmakīrti, knowledge too forms a natural, momentary flow. For example, a moment of sense perception is the result of a set of

co-operating causes (*sāmagrī*) belonging to the immediately preceeding moment, viz. knowledge, the sense-organ, an object, attention, light, etc.[13] As long as such a set of causes continues to produce additional similar sets, there will arise a series of moments of similar sense perception.[14] It is essential for such a set of causes to be in approximation (*saṁnidhi/pratyāsatti*) in space and time with each other in order to produce their expected result.[15] The resultant sense perception is essentially unique in nature because of its momentariness; yet, it is characterized by a variety of properties due to its variety of causes: it is knowledge because it is the result of the preceeding knowledge, it takes a particular object (say, color) because it is caused by a particular sense-organ (the eyes), it resembles its object because it is the result of that object, and so on.[16] The theory that knowledge resembles its object or knowledge possesses the form or image of its object (*sākārajñānavāda*) is one of the fundamental presuppositions of Dharmakīrti's epistemology. According to him, the object of knowledge should be the cause of knowledge which is capable of projecting its image into knowledge.[17]

If we may focus on the object of knowledge, a moment of the object possesses the causal power to produce a sensation of it in the next moment. It may be called 'particular causal power' of the object.[18] By sensation, the object (say, a seed) is grasped as it really is and with all its specific properties, e.g. seedness, momentariness, reality, roundness, minuteness, brown color, etc. Each of such specific properties, however, is to be grasped in its general form by judgements or conceptual knowledge which follow the sensation.[19] Consequently, it may be said that a moment of the object possesses a sort of 'general or universal causal power', as well, which produces judgement of a specific property of the object, such as 'this is a seed', immediately after the sensation of the seeed-moment. Such a causal power is 'universal' in the sense that it is common to every judgement of a similar kind. As mentioned above, at the level of judgement we are dealing not with each moment but with a continuum of moments or so-called an individual object, such as a seed, a pot and a fire, and we form some expectations from such objects, e.g. that a seed can produce a sprout, that a pot can contain milk, and that a fire can cook a meal. In other words, in forming judgements, we may superimpose some practicality or the power to fulfill some human purpose (*arthakriyā=prayojana-niṣpatti*)[20] upon a continuum of the object. Such a power seems to correspond to the universal causal power mentioned above.

Although I have mentioned two kinds of causal powers, viz. particular and

universal, it is to be emphasized that, at the level of the momentary object, there is only one and the same causal power, i.e. the capacity to produce its result in its natural flow. This causal power of the momentary object is regarded as particular when we are dealing with sensation or moments, while the same causal power is regarded as a universal causal power to fulfill a human purpose when we are dealing with judgements or continua. Thus one and the same momentary object produces both sensation and judgement, and in fact, human activity in general. Sensation grasps that object directly and entirely, judgeme indirectly and partially through one of its many universal characteristics. Yet, only when judgement is made about an object, can activity towards that obje become possible.[21] Therefore, in practice, we are able to approach an object not through sensation or a single moment but through judgement or a continuum. Let us now turn to the main discussion.

DHARMAKĪRTI ON THE DEFINITION OF PRAMĀṆA
(Pramāṇavārttika, Chapter II: pramāṇasiddhi, vv. 1–6)[22]

§ 1. THE FIRST DEFINITION OF PRAMĀṆA

Pramāṇa is non-contradictory knowledge (*avisaṁvādi jñānam*). Non-contradictoriness [here] means the existence of the fulfillment of a human purpose (*arthakriyā-sthiti*). v. 1a–c_1

§ 1.1. VERBAL KNOWLEDGE IS PRAMĀṆA[23]

Verbal knowledge (*śābda*), too, [is non-contradictory,] for it indicates an intention [of a speaker]. Verbal knowledge is *pramāṇa* with reference to that which is an object of a speaker's activity [i.e. intention] and which appears in his [conceptual] knowledge. [But its truth (*prāmāṇya*) is] not based upon reality (*tattva*) of the object. vv. $1c_2$–2

§ 1.2. CONVENTIONAL KNOWLEDGE IS NOT PRAMĀṆA[24]

Conventional knowledge (*sāṁvṛta*) is not regarded [as *pramāṇa*], for it grasps [merely] what has already been grasped. v. 3a-b_1

§ 1.3. PRAMĀṆA IS NOTHING BUT KNOWLEDGE[25]

Knowledge is *pramāṇa* because it is the main cause of a human activity (*pravṛtti*) towards a thing to be avoided or taken, and because difference of an objective image (*viṣayākāra*) in knowledge causes difference of

understanding [of an object], for only when there is the former [difference], does the latter [difference] exist. vv. $3b_2$–4c

§1.4. ASCERTAINMENT OF TRUTH

Knowledge itself is known for itself, [but] its truth [is known] through an experience (*vyavahāra*). [Then] a philosophical treatise (*śāstra*) [on truth may look useless, yet it] dispels ignorance. vv. 4d–5b

§2. THE SECOND DEFINITION OF PRAMĀṆA

Or [*pramāṇa* is] what reveals a [previously] unknown object (*ajñātārtha-prakāśa*). v. 5c

§2.1. RESTRICTION TO THE SECOND DEFINITION[26]

[Opponents:] "[According to the second definition, conceptual] knowledge of a universal (*sāmānya*) arising after knowing [i.e. perceiving] an object itself would become [*pramāṇa*, which would be unacceptable to Dharmakīrti]." [Answer: The second definition was stated] with the intention that when a particular (*svalakṣaṇa*) is not known, knowledge [of that unknown object may become *pramāṇa*]. For people [who look for the fulfillment of a human purpose] examine [by *pramāṇa*] a particular [alone].[27] vv. 5d–6

Although the above discussion may suggest that Dharmakīrti holds two alternative definitions of *pramāṇa* (Note: 'or' in §2), it should be noted that the two definitions are regarded as interdependent.[28] Thus, to Dharmakīrti, *pramāṇa* is non-contradictory knowledge which reveals an object not known before (§§ 1, 2).[29] In other words, it is (i) knowledge, (ii) non-contradictory, and (iii) refers to a previously unknown object.

(i) PRAMĀṆA IS KNOWLEDGE[30]

According to Dharmakīrti, *pramāṇa* or a means of knowledge should be the most efficient (*sādhakatama*) cause of knowledge. As mentioned before, he believes that a moment of knowledge is the result of a variety of causes, viz. knowledge, the sense-organ, an object, etc., belonging to the immediately preceeding moment. No one of them, however, is regarded as more efficient than any other. They are, in fact, considered to contribute equally to their common result. Then what is the most efficient cause of knowledge? It is, according to Dharmakīrti, that which ultimately differentiates

(*antya-bhedaka*)[31] one knowledge from the other, e.g. knowledge of a cow from that of a horse. In this context, a particular object cannot be regarded as *pramāṇa*, for when it is observed by two persons (A and B), it becomes an object common to them and we cannot differentiate A's knowledge of it from B's. An object is merely one of the variety of causes contributing equally to resultant knowledge. Dharmakīrti proposes that what ultimately differentiates knowledge is the objective image projected into it by the external object (§1.3). Thus, *pramāṇa* or the means of knowledge is nothing but the resultant knowledge itself or, more precisely, an aspect of this knowledge, i.e. its possession of an objective image (*viṣayākāratā*) or its resemblance to its object (*arthasārūpya*).[32] Therefore, from Dharmakīrti's point of view, anything other than knowledge, such as the sense-organ or the contact between the sense-organ and the object, should not be regarded as *pramāṇa*.[33]

It is customary for Indian logiciains to describe the process of knowing an object in terms of four distinct factors, viz. the knower (*pramātṛ*), the means of knowing (*pramāṇa*), the object of knowing (*prameya*) and the resultant knowledge (*pramāṇaphala*/*pramiti*).[34] Since the Buddhists do not admit the existence of any persisting agent or 'soul' (*ātman*), the knower has no scope in the Buddhist analysis of knowledge. Another unique feature of the Buddhist theory is that it insists upon the essential identity between the means of knowing and the resultant knowledge, as discussed above. Buddhist logicians like Dharmakīrti believe in the most rigorous theory of momentariness and maintain that a moment of knowledge is the result of a sort of natural causal flow. Therefore, only the fact of a moment of knowing an object actually exists and what we call '*pramāṇa*' and 'result of *pramāṇa*' (or the resultant knowledge) are mere mental constructs superimposed upon this fact. Knowledge may be regarded as *pramāṇa* in that it possesses an objective image which decisively differentiates it from other knowledge, or it may be regarded as a result in that it is the knowledge of the object concerned. Consequently, *pramāṇa* and the result are not distinct factors as held by other Indian logicians, but aspects of one and the same knowledge. As a matter of fact, Dharmakīrti goes on to say that even the object of knowing is nothing but an aspect of the resultant knowledge because all knowledge is self-cognizing (*svasaṁvedana*).[35] This of course leads to the idealistic position that there is no external object, but I will not go into this topic in this article.

So far the problem why *pramāṇa* is knowledge has been dealt with from the epistemological point of view. Dharmakīrti discusses the problem from a pragmatic point of view, too (§1.3). According to him, *pramāṇa* or the means of knowledge should be the main cause of a human activity towards an actual object which is either to be avoided like a poison or to be taken like a piece of gold, and knowledge alone can be the main cause of such an activity, since other alleged *pramāṇas*, such as the sense-organ, do not necessarily lead to such an activity. Therefore, *pramāṇa* is conceived as knowledge in the pragmatic perspective, too.

(ii) PRAMĀṆA IS NON-CONTRADICTORY KNOWLEDGE

Dharmakīrti further specifies *pramāṇa* as non-contradictory knowledge. By 'non-contradiction' he means the existence of the fulfillment of a human purpose *(arthakriyā)* (§ 1). In other words, knowledge is *pramāṇa* and true if it does not deceive our expectation towards the object of that knowledge. For example, knowledge of water, if true, should be able to lead to real water which will satisfy our expectation by quenching our thirst; it should not deceive us like the knowledge of a mirage. According to Dharmakīrti, whether or not knowledge is true, i.e. the truth of knowledge *(prāmāṇya)*, is ascertained by our experienee of, or practical activity towards the object of that knowledge (§1.4).[36] In short, to be true is to be uncontradicted by our experience and to be able to lead to the satisfaction of our expectation.

Here a problem arises. If we adopt with Dharmakīrti the rigorous theory of momentariness, the object of knowledge should be different from the object of a practical activity induced by that knowledge, and consequently, the truth of the knowledge cannot be ascertained. This is quite true and perhaps in the strict sense, truth of knowledge cannot be ascertained in any way, for if we deal with the problem in the realm of moments and at the level of sensation, neither an action in general nor a practical human activity will come under consideration.[37] Nonetheless, it is to be noted that while discussing the nature of *pramāṇa*, Dharmakīrti refers to 'the fulfillment of a human purpose', 'human activity', and 'experience' (§§1, 1.3, 1.4). As noted above, these concepts presuppose not the world of moments, the particular causal power and sensation, but that of continua, the universal causal power and judgement. Therefore, the object of knowledge under consideration should not be understood in its momentary nature but should

be grasped as a continuum of moments or an individual. Continuity and identity of the object being thus preserved, we can safely say that the truth of knowledge can be ascertained by our later experience despite the temporal difference of the actual objects. Now, all of this points to the pragmatic and conventional nature of Dharmakīrti's definition of *pramāṇa* or true knowledge.

How truth of knowledge is ascertained is one of the main points of debate in the later Indian theory of truth.[38] Some hold that it is ascertained intrinsicall (*svataḥ*), others that it is ascertained extrinsically (*parataḥ*), and furthermore there is a sort of mixed theory. In this context, Dharmakīrti appears to accep the theory of extrinsic ascertainment of truth, yet it is to be noted that he fails to comment further on this problem (§1.4). His followers seem to hold a mixed theory, according to which sense perception of a familiar object and inferential knowledge are intrinsically true, while sense perception of an unfamiliar object requires some other knowledge to ascertain its truth.[39]

Although truth of knowledge is known through our experience, knowledge itself is known for itself, according to Dharmakīrti (§1.4). This is merely a brief statement of one of his main epistemological convictions, i.e. that all knowledge is self-cognizing (*svasaṁvedana*); yet it seems to suggest that truth, being the essential property of true knowledge, should have been known at the same time as that knowledge was self-cognized. Therefore, it would be better to say that self-cognized truth of knowledge comes to be realized or recognized through our later experience.

There remains one minor question to be answered. Some people may wonder why we argue about the truth of knowledge if it can be ascertained by our experience, i.e. they may consider all philosophical treatises useless (§1.4). To this Dharmakīrti replies that a philosophical treatise is useful because it aims to dispel people's ignorance about the nature of truth as well as things beyond our experience such as the other world.[40]

(iii) PRAMĀṆA REVEALS A PREVIOUSLY UNKNOWN REAL OBJECT

Next Dharmakīrti tries to characterize *pramāṇa* through its object. Namely, the object of *pramāṇa* or true knowledge should be real as well as something new (§§2–2.1). According to him, people resort to *pramāṇa* when they are looking for the fulfillment of their purpose. Therefore, the object of *pramāṇa* should be a real object which is capable of fulfilling a human purpose. It is a

momentary existence in the ultimate analysis; yet, as has been pointed out above, the real and momentary object of sensation is grasped as a continuum or an individual at the level of judgement and ascertainement of truth, so that it can be the object of a practical activity. In short, a particular real object (*svalakṣaṇa*) is the object of both *pramāṇa* and a practical activity induced by *pramāṇa*.[41]

Furthermore, according to Dharmakīrti, the object of *pramāṇa* should be something new. This idea is probably derived from a sort of common sense belief that knowledge is meaningless unless it contains some new information. Thus, memory or recognition and, as we shall see below, perceptual judgement are excluded from the realm of *pramāṇa*. A continuous perception, on the other hand, is regarded as *pramāṇa*, though it appears to take in the same object, since, according to the momentariness theory, what appears to be a continuous perception is in fact a series of moemnts of perceptions which take in a new object with each ensuing moment.[42] The definition of *pramāṇa* so far discussed can be called 'the pragmatic criterion of *pramāṇa*' of Dharmakīrti. Now let us see what types of *pramāṇa* he recognizes.

PERCEPTION (OR SENSATION) AND INFERENCE

It is well-known that Dharmakīrti recognizes only two types of *pramāṇa*, viz. perception (*pratyakṣa*) and inference (*anumāna*).[43] According to him, perception is the initial and direct acquaintance with an object. Supposing that we are in thick darkness, we touch something and have the sensation of, say, hardness even before we judge it to be something hard and identify it as a stone wall. Such immediate sensation prior to linguistic formulation is what Dharmakīrti refers to as 'perception'. It is characterized by him as 'free from conceptual construction' (*kalpanāpoḍha*) and 'non-erroneous' (*abhrānta*).[44] Perception is free from conceptual construction because it is direct and total knowledge of a real object. By such knowledge not only an object itself but all of its minor details and specific properties are supposed to be perceived or sensed. Furthermore, perception is non-erroneous knowledge. Dharmakīrti admits two classes of direct knowledge, viz. erroneous and non-erroneous. He considers that erroneous one can occur if we have some physical defect; for example, the moon may look double to someone suffering from a certain eye disease.[45] Erroneous direct knowledge should not, of

course, be regarded as *pramāṇa*. Non-erroneous direct knowledge alone is considered to be perception as *pramāṇa*.

Now let us see how perception fulfills the criterion of *pramāṇa* discussed above. Perception is non-contradictory knowledge, for it can lead to the satisfaction of our expectation. For instance, perception of water can lead us proceed to real water, if, immediately after the perception, we judge that there is water in front of us. It is to be noted here that since perception is free from conceptual construction, it lacks the nature of decision (*niścaya*)[46] and determination (*adhyavasāya*), the driving causes of our practical activity. Hence, perception cannot directly lead to the fulfillment of a human purpose – it does so only indirectly with the help of conceptual knowledge (*vikalpa*). If perception is not followed by conceptual knowledge, there will be a sort of continuous perception until the attention is shifted.[47]

Perception reveals a previously unknown real object, for its object is supposed to be a unique particular (*svalakṣaṇa*) which is both real and new every moment. Thus, we can state that perception as defined by Dharmakīrti fulfills his criterion of *pramāṇa*. In short, perception is non-erroneous, non-conceptual, non-verbal, direct and total knowledge of a real particular object, and it is related to the realm of moments and sensation.

What is opposite to perception is conceptual construction or conceptual knowledge. It is erroneous, conceptual, verbal, indirect and partial knowledge of an object in universal characteristic (*sāmānyalakṣaṇa*), and it belongs, of course, to the realm of continua and judgement. Since conceptual knowledge is regarded as possessing the nature of decision and determination,[48] it invariably leads us to a practical activity.

Like direct knowledge, Dharmakīrti seems to admit two classes of indirect and conceptual knowledge, viz. contradictory (*visaṁvādin*) and non-contradictory. Even when we perceive an object correctly, we may form a wrong judgement if there is some obstructing cause or if there is no condition for decision. For instance, we may misjudge a shell as a silver coin on account of the close resemblance of their features, and we may be under the illusion that things last for a certain period of time because we lack the supernatural power to recognize momentary existence.[49] Such judgements are contradictory in the sense that they lead us to unexpected results.

On the other hand, if there is no obstructing cause and there is a condition for decision, such as repeated experience (*abhyāsa*) of a given object, then we will form a non-contradictory judgement which results in a successful

activity. For instance, immediately after perceiving a woman, we normally form the judgement that she is a woman. I would like to call such judgement 'perceptual judgement'. Perceptual judgement differes in accordance with the inclination of the perceiver; a lustful man may consider her an object of his passion, a monk in the midst of meditation may regard her as a mere skelton, and a hungry dog may conceive of her as a nice dinner.[50]

Unlike perception, perceptual judgement[51] is indirect and partial knowledge of an object, for it grasps a particular object through one of its many universa characteristics (*sāmānya-lakṣaṇa*). That is why it is regarded as erroneous. Nonetheless, perceptual judgement is not contradictory because, as mentione above, it helps perception lead us to the fulfillment of our purpose. However, it is not regarded as *pramāṇa* by Dharmakīrti, for it does not fulfill the second part of his criterion of *pramāṇa*; namely, perceptual judgement does not reveal a previously unknow object (§1.2). The immediate object of conceptual knowledge is a universal, but the ultimate object of it is always a unique particular, as explained above. Thus perceptual judgement gives no new information about its object since the object has already been grasped by the immediately preceeding perception.

Such perceptual judgement is called 'conventional knowledge' (*sāṁvṛta*),[52] perhaps because it deals with such conventional existence (*saṁvṛtisat*) as 'substance' (*dravya*) like a pot, 'number' (*saṁkhyā*) like one, two, and three, 'motion' (*karman*) like lifting, 'universal' (*sāmānya*) like potness, etc.;[53] in other words, it is knowledge based upon normally accepted linguistic convention (*saṁketa*).[54] Perceptual judgement can be called 'concealing' (*saṁvṛti*)[55] because it conceals the totality of an actual unique object by highlighting one of its universal characteristics. Perceptual judgement can be called 'recollecting decision' (*smārta-niścaya*)[56] or simply, 'recollection' (*smṛti*)[57] because, as mentioned above, it grasps what has already been grasped by perception. Apart from provoking a practical activity, another important function of perceptual judgement is to prevent wrong judgement from arising.[58] It must be emphasized again that though it is not *pramāṇa*, perceptual judgement is most valueable from the pragmatic point of view, for perception without it will have no practical significance at all.

Perceptual judgement is not the only type of indirect and conceptual knowledge which is non-contradictory. Dharmakīrti admits at least two other types of non-contradictory indirect knowledge, viz. inference (*anumāna*, or knowledge derived from an inferential mark, *liṅga*) and verbal knowledge

(*śābda*, that derived from a verbal expression). He regards inference as *pramāṇa*, unlike perceptual judgement, and considers verbal knowledge a special case of inference.[59]

Let us first examine inference. A unique particular, which is the only reality capable of causal efficiency, gives rise to perception or sensation if it is in a perceptible condition; then perceptual judgement follows it if there is no obstructing cause and if there is a condition for decision. However, not every particular is in a perceptible condition, and even if it is perceptible, there may be some obstructing cause which, by preventing correct perceptual judgement, gives rise to wrong judgement. Inference plays an important role in such a case.

A well-known example of inference in India is: when we see smoke on a faraway mountain, we can infer the existence of a fire there. According to Dharmakīrti, an actual fire on the mountain is not perceptible (*parokṣa*) but it can be inferred by the following process[60]: (1) a particular fire produces particular smoke, (2) the mountain together with the smoke gives rise to perception of the smoky mountain, (3) perceptual judgement of a mountain in general and that of smoke in general follow that perception, (4) there arises recollection of the invariable relationship (*pratibandha*) between smoke in general and a fire in general, and (5) finally conceptual knowledge of fire in general appears with reference to that mountain; namely, "there is a fire on the mountain." It is to be noted that though the immediate object of inference is a universal fire, it is essentially related with the real particular fire on the mountain.[61]

The above inferential process would not occur, if there were no wrong judgement or superimposition (*samāropa*) that there was no fire on the smoky mountain. In fact, inference is meant to dispel misjudgement and suspicion[62] just as perceptual judgement is meant to prevent them. For example, the misunderstanding that things last for some time can be removed by the celebrated proof of momentariness.

Like perceptual judgement, inference is conceptual knowledge and does not grasp a real particular object as it really is. It merely understands the object through one of its universal characteristics: we infer the real fire on the mountain through its universal characteristic, i.e. fireness.[63] Therefore, inference is essentially erroneous knowledge (*bhrānta*) unlike perception.[64] Nonetheless, like perceptual judgement, it is not contradictory knowledge (*visaṁvādin*), for it can lead to the satisfaction of our expectation; e.g. after

inferring the fire, we can reach the actual fire if we climb up to the top of the mountain. Since inference is conceptual knowledge, it never lacks the nature of decision and determination which lead us to a practical activity.

Time and again Dharmakīrti discusses why inference, though essentially erronueous, can be *pramāṇa* or non-contradictory knowledge.[65] His reasoning is as follows: Inference does not deceive us but it leads to the fulfillment of our purpose (*arthakriyā*), for it is indirectly but invariably derived from the real object. Inferential knowledge of a fire in general is indirectly related to the real fire on the mountain because it is derived by the above-discussed process, and it is invariably related to the real fire because the smoke on the mountain, which is the object of the perception initiating the inferential process, is actually produced by that fire. Dharmakīrti proposes two types of invariable relationships which enable inference, viz. causal relationship (*tadutpatti*, e.g. between a fire and smoke) and integral relationship or essential identity (*tādātmya*, e.g. between the nature of a tree and that of a Śiṁśapā tree).[66] As a matter of fact, the question of how conceptual knowledge like inference is related to reality constitutes one of the chief philosophical interests of Dharmakīrti. He explains it away by the Apoha theory that can be applied to various problems related to conceptual knowledge such as the object and the function of conceptual knowledge, the nature of universal, and the meaning of a word. Though of great importance and interest, a full discussion of the Apoha theory lies beyond the scope of this article.[67] In any case, inference can be regarded as non-contradictory because it is firmly rooted in reality.

So far there has appeared to be little difference between perceptual judgement and inference, but they differ significantly with regard to the problem of whether or not they reveal a new fact. To reiterate, perceptual judgement does not give new information; inference, however, can reveal a previously unknown real object, because the actual fire on the mountain is not directly perceived by one who relies on inference.[68] Thus, we can state that, unlike perceptual judgement, inference as defined by Dharmakīrti fulfills his criterion of *pramāṇa*.

Verbal knowledge is regarded by Dharmakīrti as a kind of inference. According to him, the hearer of a verbal expression infers what is intended by the speaker who utters it. He seems to presuppose the following process of verbal knowledge: When someone utters a word, say 'cow', he has a certain idea of cow in general in his conceptual knowledge. To one who

hears the word 'cow', there occurs knowledge in which an idea of cow in general appears on account of his previous experience of verbal expression as well as impression (*vāsanā*) of linguistic convention.[69]

Like inference proper, verbal knowledge is non-contradictory in the sense that it can correctly indicate the intention of the speaker, or more precisely, that it can indicate what appears in the conceptual knowledge of the speaker when he utters a word (§1.1). Since the speaker's intention is not directly accessible to anybody but the speaker himself, it cannot be perceived by the hearer; hence, it can be said that verbal knowledge reveals a new fact as long as it indicates the speaker's intention correctly. Thus, verbal knowledge too fulfills Dharmakīrti's criterion of *pramāṇa*. There is, however, one important difference between inference proper and verbal knowledge; namely, while the former is indirectly but invariably related with reality, as discussed above, the latter has no basis in reality (§1.1) because verbal knowledge is based wholly upon linguistic convention.

We have so far seen how perception and inference fulfill Dharmakīrti's criterion of *pramāṇa*: Non-contradictory knowledge which reveals a previously unknown real object. According to this 'pragmatic' criterion, both perception and inference are regarded as *pramāṇa* or true knowledge. However, it should be remembered that Dharmakīrti characterizes perception as 'non-erroneous' and inference as 'erroneous'. This clearly indicates that he holds another criterion of true knowledge and truth apart from the pragmatic one.

Dharmakīrti defines error (*bhrānti*) as 'that which grasps x as non-x' – the time-honored definition of error in India.[70] This implies that non-erroneous knowledge is that which grasps a real object as it really is. As mentioned above, one of the fundamental presuppositions of Dharmakīrti's epistemology is that the object is capable of projecting its image into the resultant perception and, hence, perception resembles its object. Thus, it is clear that Dharmakīrti believes in some kind of real 'correspondence' between perception and its object, namely, resemblance of the image.[71] In other words, he holds that perception possesses the true representation of its object. That is why perception is regarded as non-erroneous.

We have seen above that, according to Dharmakīrti, not only inference but also conceptual knowledge in general merely grasp one universal aspect or characteristic of the real object. In other words, inference takes a universal as its immediate object and possesses a partial and generalized picture of the object rather than the true representation of it. There is no real correspondence

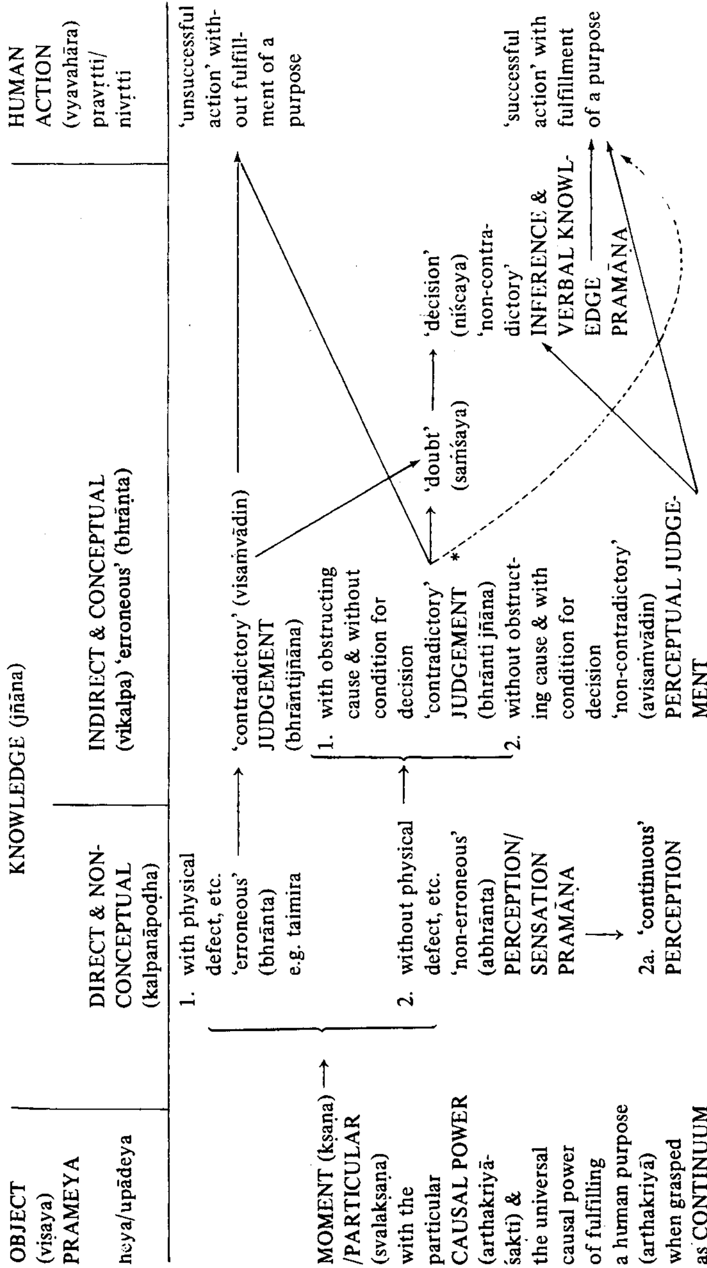
between inference and its real object, but merely an indirect causal relationship. In short, inference grasps the object through its universal characteristic. Therefore, Dharmakīrti considers inference to be erroneous. As a matter of fact, he even seems to suggest that within the entire process of inference described above only the initial perception of an inferential mark (*liṅga*) on the locus of inference (*anumeya*) is *pramāṇa*, because the rest of knowledge which contributes to inference is nothing but conceptual knowledge.[72]

Thus, we can say, from a purely epistemological point of view (not from the pragmatic one), that perception alone is regarded as true knowledge, while inference and other conceptual knowledge are erroneous.

CONCLUSION

Dharmakīrti holds two distinct criteria of true knowledge or truth. Namely, (1) from a pragmatic point of view and in the realm of continua, universals, universal causal powers and judgement, both perception (or sensation) and inference (including verbal knowledge) are non-contradictory and true in the sense that they can lead to the fulfillment of a human purpose and give new information about the object. (2) From a purely epistemological point of view and in the realm of moments, particulars, particular causal powers and sensation, only perception is non-erroneous and true in the sense that it alone possesses the true representation of its object. Inference is not true according to the epistemological criterion of truth, but it may be considered to be truer or at least more valuable than perception according to the pragmatic criterion of truth. For perception, devoid of the nature of decesion and determination, requires perceptual judgement in order to attain the fulfillment of a human purpose, while inference is of the nature of decision and determination and does not require any such knowledge. Finally, it is to be noted that perceptual judgement plays an indispensable role in both perception and inference, though it is not regarded as *pramāṇa* or true knowledge by Dharmakīrti.

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* A jewel in a room will be obtained by a person who mistakes a light of the jewel in a keyhole as the jewel. (See PV III. 57)

NOTES

[1] For the study of the present topic, I owe much to Stcherbatsky, p. 59ff., Shah, p. 187ff., Steinkellner (=HB II), pp. 92–93, and Tosaki.
[2] See Mohanty, pp. 2–3.
[3] See e.g. HB I, p. 4*, 6–7 (*yat sat tat kṣaṇikam eva, akṣaṇikatve 'rthakriyāvirodhāt tallakṣaṇaṁ vastutvaṁ hīyate*) and p. 19*, 10–13. For the detail of Dharmakīrti's proof of momentariness, see Steinkellner (1968/69).
[4] See e.g. HB I, p. 3*, 14 (*arthakriyāyogyalakṣaṇaṁ hi vastu*), PV I.166ab, III.3ab, NB I.14–15. For the double meaning of the term '*arthakriyā*', see Nagatomi and Mikogam it corresponds to the double meaning of the term '*svabhāva*' discussed in Steinkellner (1971).
[5] While discussing epistemological and logical problems, Dharmakīrti generally presupposes the Sautrāntika ontology which admits two categories, viz. *rūpa* and *citta*.
[6] See e.g. HB I, pp. 8*, 22–9*, 3, and HB II, pp. 136–137.
[7] See HBT p. 37, 10f.
[8] *sajātīya-vijātīya-vyāvṛtta*; cf. Kajiyama (1966) p.56, Tosaki, p. 184, PV I. 40.
[9] The later Buddhist logicians admit two classes of universals: vertical (*ūrdhvatālakṣaṇa*) and horizontal (*tiryaglakṣaṇa*); the former is *sajātīya-vyāvṛtta* and the latter is *vijātīya-vyāvṛtta*; see Kajiyama, pp. 58–59. Since the vertical universal represents the concept of an individual, I shall refrain from transalating '*svalakṣaṇa*' as an individual. I must mention that the characteristics of 'moment' and 'continuum' discussed in (ii) are not necessarily apparent in Dharmakīrti.
[10] See HB I, p. 15*, 15–23.
[11] See PV III.1, 8, NB I.12–13, 16–17.
[12] See PV III.2.
[13] See e.g. HB I, p. 10*, 19f; cf. HB II, pp. 136–137.
[14] See HB I, p. 3*, 17-p. 4*, 1.
[15] See HB I, p. 12*, 1–18, PV III.46–47, Tosaki pp. 114–115.
[16] See HB I, pp. 10*, 19–11*, 10, HB II, p. 127.
[17] See PV III.247–248; for *sākārajñānavāda*, see Kajiyama, fn. 148.
[18] I owe the idea of the particular and universal causal powers to Mikogami.
[19] See PV I.40–45.
[20] See NBT ad NB I.15.
[21] See e.g. HB I, pp. 3*, 14–16, 25*, 6–10, 17–19; cf. NBT, p. 84, 5ff (*tasmād adhyavasāyaṁ kurvad eva pratyakṣaṁ pramāṇaṁ bhavati* . . .), Kajiyama, pp. 44–45.
[22] A similar discussion is found in HB I, pp. 2*, 18–4*, 2.
[23] Cf. PV I.213, etc., Shah, p. 290ff.
[24] Cf. HB I, pp. 2*, 20–3*, 16.
[25] Cf. PV III. 301–319 (esp. 307ab & 311), PVin I, pp. 78, 12–82, 28, NB I, 18–21, II.4.
[26] Cf. HB I, pp. 2*, 20–3*, 16.
[27] Cf. PV III.54ab.
[28] See PVV ad PV II.5c (*tasmād ubhayam api parsparasāpekṣam eva lakṣaṇaṁ boddhavyam*). Prajñākaragupta suggests another view: the first definition is conventional (*sāṁvyavahārika*) and the second one is ultimate (*pāramārthika*), PVBh p. 30, 22.
[29] Cf. HB I, p. 2*, 18–19 (*tatra yad ādyam asādhāraṇaviṣayaṁ darśanaṁ tad eva pramāṇam*) and HBT p. 25, 17–18 (*anadhigataviṣayatvam arthakriyāsādhanaviṣayatvaṁ*

ca pramāṇalakṣaṇam), TBh p. 1, 5 (*pramāṇaṁ samyagjñānam apūrvagocaram*), etc. Since Dignāga gave no general definition of *pramāṇa*, Dharmakīrti was probably the first Buddhist logician who discussed that topic, while his senior contemporary Mimāṁsaka, Kumārila, gave the definition of *pramāṇa* which was very similar to Dharmakīrti's (see two verses of Kumārila quoted in Ratnakīrti's Sthirasiddhidūṣaṇa, Mimaki, pp. 88–89).

30 Cf. PS I.8cd; see Bandyopadhyay.

31 See PV III.311–317.

32 See PV III.305–306, Tosaki p. 399, NB I.20.

33 See PV III. 310.

34 See e.g. NBh ad NS I.1.1, Hattori p. 99.

35 See PV III. 327, 354, etc., NB I.10 (*sarvacittacaittānāṁ ātmasaṁvedanam*).

36 For Dharmakīrti 'experience' (*vyavahāra*) is threefold, viz. mental (*jñāna*), verbal (*śabda*) and physical (*pravṛtti*); see PVSV p. 4, 8, NBT p. 122, 1–3, Kajiyama, p. 79.

37 See PVV, p. 7, 16 (*tattvatas tu svasaṁvedanamātram apravṛttinivṛttikam*). Cf. AK, p. 31 (*nirvyāpāraṁ hīdaṁ dharmamātraṁ hetuphalamātram*); Hattori, p. 107.

38 See Mohanty, Intro.

39 See PVV, p. 6, 17–21; cf. Kajiyama, p. 27 & fn. 19.

40 See PVV, p. 7, 21–23.

41 See PV III, 53d.

42 See HB I, pp. 3*, 17–4*, 1.

43 See PV III.1ab, PVin I. 1ab, NB I.2–3.

44 See PVin I. 4a, NB I.4.

45 See PV III.293–300; cf. PVin I. p. 40. 3–5 & NB I.6.

46 See e.g. PVSV, p. 31, 21 (*na pratyakṣam kasyacin niścāyakam*); cf. Kajiyama, p. 126.

47 See Note 14 above.

48 Cf. Kajiyama, p. 126.

49 See PV I.44 and Svavṛtti.

50 See PV I.58 and Svavṛtti; cf. SSS IV.7 (*parivrāṭkāmukaśunām ekasyāṁ pramadātanau, kuṇapaḥ kāminī bhakṣyam iti tisro vikalpanāḥ*).

51 For 'perceptual judgement', see Stcherbatsky, p. 204ff, Shah, pp. 278–281, and my forthcoming article, "On Perceptual Judgement".

52 See PV II.3a–b_1 (= § 1.2).

53 See NM p. $3b^{28}$–c^1 (*samvṛtisaj-jñāna*); cf. PS I.7cd–8ab.

54 See PV III.290.

55 See PV I.68–69.

56 See PVSV ad PV I.49 & 57.

57 See HB I, p. 2*, 22, p. 3*, 11.

58 See PV I. 48–49 and Svavṛtti; there are other names for 'perceptual judgement', e.g. *ekapratyavamarśa* (PV I.73, 109, 119), *adhyavasāya*, etc.

59 See PV I. 216.

60 Cf. Shah, p. 278.

61 See PV III.81–82, Tosaki p. 154ff.

62 See PV I.45, 47.

63 See PV III.54, Tosaki, pp. 124–126.

64 See PVin II.1cd and Comm. (*atasmiṁs tadgrāho bhrāntir api sambandhataḥ pramā // svapratibhāse 'narthe 'rthādhyavasāyena bhrāntir apy arthasambandhena tadavyabhicārāt pramāṇam*).

65 See PV III.55–58, 69–72, 81ff, PVin II quoted in Note 64; cf. Shah, p. 276ff.

[66] See e.g. PVSV, p. 17, 12–14, NB II.21–22, III.31.
[67] For the Apoha theory, see Frauwallner, Vetter, p. 47ff, and Steinkellner (1971), p. 189 ff.
[68] See HBT pp. 28 & 34.
[69] See PV I.205–206 and Svavṛtti.
[70] See PVin II quoted in Note 64; cf. NBh and NS I.1.4 (*yad atasmiṁs tad iti tad vyabhicāri*), etc., Schmithausen, pp. 154, 156.
[71] Note the terms like '*artharūpatā*' (PV III.305), '*meyarūpatā*' (PV III.306) and '*arthasārūpya*' (NB I.20).
[72] See HB I, p. 4*, 1–2.

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NBh: *Nyāyabhāṣya of Vātsyāyana*.

NBT: *Nyāyabindu-ṭīka of Dharmottara*.

NM: *Nyāyamukha of Dignāga*, Taisho No. 1628.

NS: *Nyāyasūtra of Gautama*, ed. with NBh by G. Jha, Poona (1939).

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K. H. POTTER

DOES INDIAN EPISTEMOLOGY CONCERN JUSTIFIED TRUE BELIEF?*

Of the various topics which are taken up in classical Indian philosophy, *prāmāṇyavāda*, equated with epistemology in the critical literature, strikes the Western philosopher of today as being most akin to something of deep concern to him. On the basis of the translations of the Sanskrit literature provided in the best contemporary expositions of Indian thought, questions about the nature of knowledge and truth appear to be clearly broached in Indian texts, and the intricacies of some of the analyses to be found in those texts rival the intricacies of analysis as practiced by the best of recent and living Anglo-American professional philosophers.

In my opinion the most outstanding exposition of Indian thinking on the topic of *prāmāṇyavāda* is to be found in the work of Jitendranath Mohanty, and most notably in his ground-breaking book, *Gaṅgeśa's Theory of Truth.*[1] In his Introduction to a translation of the *(Jñapti) Prāmāṇya* section of Gaṅgeśa's *Tattvacintāmaṇi* Mohanty first disambiguates a number of key terms and lays out in exemplary fashion the issues which appear to separate the two sides in the classical polemic concerning whether the awareness of *prāmāṇya* is "intrinsic" (*svataḥ*) or "extrinsic" (*parataḥ*). This review distinguishes the positions not only of the many important Indian systems involved – Mīmāṃsā, Advaita and Nyāya – but also succinctly identifies the positions of subschools within these as well as the opinions of individual philosophers found in their writings. This Introduction is followed by a faithful translation of Gaṅgeśa's chapter with copious explanatory remarks without which the *Tattvacintāmaṇi*, extremely laconic in its style, could not be understood by anyone not initiated into Sanskrit and Navyanyāya. The entire volume is a tour de force, a subtle, critical illumination of the most intricate kind of materials calling for that rare combination, brilliance as Indologist and philosopher rolled into one.

Though the paper that now follows takes issue with some of Mohanty's conclusions, this in no way should be thought to mitigate against what I have just said about the book. It is only because of rare efforts such as his that it becomes possible to push further into important matters and argue issues in a fashion that promises to provide general insights.

Mohanty's conclusion to his Introduction is that both the *svataḥ* and *parataḥ* theories about awareness of *prāmāṇya* are "valid in their own ways"[2] because two critical terms, "jñāna" and "prāmāṇya", have different meanings for the proponents of the two competing views. Translating "jñāna" as "knowledge", Mohanty writes

"The *svataḥ* theory understands 'knowledge' in a strict sense such that the theory becomes an analytic consequences of its conception of knowledge",

whereas

"the *parataḥ* theory takes 'knowledge' in a rather weak sense so as to include within its scope both true knowledge and false knowledge."[3]

As for "prāmāṇya", translated as "truth", Mohanty distinguishes some three different senses of this term that are held by one or another of the *svataḥ* proponents, and says that "The Naiyāyikas mean something else by truth",[4] since the *parataḥ* view is referring to the truth of a belief, whereas the *svataḥ* theorists are talking of the truth of knowledge. The former allows of an opposite; the latter does not. Thus

"the two points of view do not necessarily clash but may be brought into a happy reconciliation",[5]
"both the theories are thus in their own ways correct."[6]

The conclusion Mohanty arrives at is that the *svataḥ* vs. *parataḥ prāmāṇya* controversy is another illustration of what I have called[7] the "incommensurability thesis", to the effect that no real substantive issue has been joined since, though the two parties think they are talking about the same thing, they aren't. An issue taken by classical Indian philosophers over many centuries to involve a fundamental clash of views turns out to be merely verbal. As a result, Mohanty adds, some things the tradition says, e.g. about the related question of the origins of truth, turn out to be things they shouldn't have said; because of verbal confusion, they should have said something else.[8]

Now there are, I realize, those who find the incommensurability thesis inherently attractive, promising eventual sweetness and light free from controversy. I am not one of those. It seems to me that Mohanty's conclusion downgrades the importance of epistemological discussions in Indian philosophy. Thus, to take a pertinent example out of Mohanty's own material, Gaṅgeśa's attempt (beautifully explained by Mohanty) to find a formulation common to all the proponents of *svataḥprāmāṇya* so that Nyāya arguments

against that thesis will apply to all versions of the thesis at once, turns out to be a kind of pointless effort, since if the incommensurability thesis is true the Nyāya arguments miss the opposition completely. More generally, one would suppose that the many generations of thinkers as subtle and profound as those responsible for the polemics in question would have been clever enough to recognize that the issue they were expending so much energy on was a verbal one. I think the issue was not a verbal one, that it represented a real and important confrontation of opinions. Furthermore, to see what the issue is cannot help but illuminate wider issues of comparative study, since Indian epistemology features a conception of knowledge which is nonequivocally shared by all its schools but nevertheless contrasts with the currently favored conception of knowledge in Western philosophical analysis. Since all is not well with the current conception of knowledge in Western philosophical analysis, it would seem that any epistemologist should be interested in exploring the matter.

Specifically, Mohanty takes as a "phenomenological description" of knowledge the account of it, widely held in contemporary analytic philosophy, as justified true belief.[9] My argument in this paper is that Mohanty's conclusion (reported above) is conditioned by his acceptance of the justified true belief account of knowledge, but that such an account is foreign to Indian thought, so that Mohanty's conclusion distorts the situation and leads to the unwelcome claim of incommensurability. Having argued for these points I shall go on to speculate whether the Indian conception of knowledge can be analyzed at all, if so, how, and whether any Western notions are illuminated by such analysis.

Mohanty chooses to translate the Sanskrit term "jñāna" as "knowledge", following others. He does this despite his own admission that such a translation is "definitely misleading"[10] and in fact incorrect. Having admitted that, he then "proposes" to use the English word "knowledge" in the way the Nyāya uses "jñāna".[11] He notes, however, that the word "pramā" translates as "knowledge",[12] and he himself uses "knowledge" regularly to render "pramā". Thus he has the same English word rendering two distinct Sanskrit expressions, expressions which on his own showing connote distinct senses. Since this evidently invites confusion, I prefer to provide my own exposition of the two notions, leaving the Sanskrit terms untranslated until I have argued the case for the proper translations.

A *jñāna* is, in the relevant sense for us,[13] an act[14] of awareness. It does

not name a disposition (say, to respond in a certain way when meeting a certain sort of thing). A *jñāna* is something which happens at a time, an occurrent. If it involves belief, it does so only in the sense of a believing as a fleeting act of awareness. A *jñāna* is not a belief in the dispositional sense. And not all *jñānas* are beliefs even in the occurrent sense – believing is, or may be, only one sort of *jñāna*. Any act of awareness which has intentionality constitutes a *jñāna*. Entertaining a doubt, vaguely sensing the presence of something or other, drawing a reductio ad absurdum inference, and understanding someone's meaning are all *jñāna*. None of them are believings. And since they are not beliefs (in any sense) none of them are true beliefs, and none of them are justified true beliefs. Rather, a *jñāna* is, as indicated, *an* awareness. It is not knowledge, or even *a* knowledge *per se*, though it remains open to further scrutiny whether all, some or no acts of awareness constitute instances of knowledge in some sense other than justified true belief.

A *pramā* is an awareness which has a certain essential property, called *prāmāṇya*. Mohanty renders "prāmāṇya" as "truth" and argues that there are "different types of concepts of truth to be met with in the different versions of the *svataḥ* theory."[15] But I do not find that he demonstrates this claim. He has not shown that the several versions of the *svataḥ* theory represent different meanings of "prāmāṇya". They may be different theories about how we become aware that something answers to a single concept. Indeed, Gaṅgeśa clearly assumes the latter to be the case. Otherwise he would hardly have proposed his account of what the several versions of the *svataḥ* theory have in common with his own, i.e., what *prāmāṇya* is.

Gaṅgeśa's approach is to set forth a univocal account of what the opposition's thesis is to collect the best arguments for that thesis, to refute those arguments, and then to offer arguments in favor of the opposite thesis his own. Gaṅgeśa appears to believe that he and his opponents are debating a thesis whose formulation is in terms of concepts they both understand and share. Before we settle for the incommensurability solution proposed by Mohanty, I suggest we should examine the notion of *prāmāṇya* to see if we cannot, using Gaṅgeśa's suggestions as a guide, find a meaning for the term which will make the debate a real rather than a sham confrontation.

First, some formal features of a *pramā*. As we have seen, a *pramā* is an awareness. Thus, it is an occurrent, not a disposition. So, if we do choose to translate "pramā" as "knowledge" we must immediately recognize that it

is not knowledge in the sense of justified true belief, where "belief" means the disposition to respond in appropriate ways when stimulated.

Nevertheless, if we consider the notion of an occurrent believing I think there is reason to think that a *pramā* can be considered to be such. There is Sanskrit terminology to the point. A *pramā* is a type of awareness which has the property of being an ascertaining (*niścaya*), as opposed to another type of awareness, doubting (*saṃśaya*). *Pramā* is not the only such type of awareness: a *viparyaya*, erroneous or false awareness (*mithyājñāna*), is also a *niścaya*. In the case of both *pramā* and *viparyaya* one has an awareness that is not accompanied by a feeling of doubt or puzzlement, one is not vacillating among more than one alternative hypothesis, but "declaring" for one thesis among alternatives, although he may not express it verbally and is not necessarily conscious of his nonvacillation. So perhaps a *pramā* is a belief after all, though in the occurrent rather than the dispositional sense. And if it should turn out that it must be true as well, then it may be thought that *pramā* is not so far removed from justified true belief after all. Unfortunately, as we shall see, it is not at all clear that a *pramā* must be true in the sense that the justified true belief account of knowledge wants it to be.

Every *pramā* is intentional. It has a content (*viṣaya*), as every awareness has. To decide whether truth is a necessary condition for an awareness to be a *pramā* one must carefully assess the relation which a *pramā* must bear to its content. We want a relation, R, which holds between any *pramā* and its content, a relation which can be admitted by every Indian philosopher to hold between a *pramā* and its content regardless of the particular theory he or any other Indian philosopher proposes about the nature of or proper analysis of R. That is, we want an account of R, and thus an account of the meaning of "prāmāṇya", which will accommodate what Gaṅgeśa says his opponents propound as well as what he, Gaṅgeśa, propounds. Hopefully, to go a little farther, it will accommodate what all Indian systems which have been involved in the controversy over *svataḥ* vs. *parataḥ prāmāṇya* can agree on as a meaning for "prāmāṇya". Thus the account of R must not beg issues between, e.g., "idealist" systems like Buddhism or (perhaps) Advaita and "realist" ones such as Nyāya and Mīmāṃsā. The incommensurability thesis contends such an account cannot be found. Let us see if we can't find one.

My suggestion about what R is, is this: where "J" stands for a *jñāna*, and "C" stands for its content,

R_J iff J apprehends (lit. "measures out") C in accordance with the purpose that motivated J.

This suggestion arises from a combination of considerations. The verb complex *pra* + *mā* literally means to measure something out, by which I take it is meant to cognize something in a certain way, a way that involves at least a minimal structure. Another consideration is that when one seeks to find a Sanskrit term by which R is glossed one regularly finds "yathārtha". This compound has regularly been translated as "as the object is" or something to that effect, a translation that seems to bolster the interpretation of *pramā* as requiring correspondence of J's structure with the structure of some object already there independently of the cognizer. But it needn't be understood that way. The compound can quite as easily mean "as the purpose is", for "artha" frequently has the sense of "purpose", as in the phrase "puruṣārtha", meaning human aims or purposes.

My suggestion, then, is that with R, so defined, as the relation between a *pramā* and its content, we can make sense of Gaṅgeśa's chaim that the analysis he proposed provides a univocal meaning for "prāmāṇya", thus providing a ground for a confrontation between *svataḥprāmāṇya* and *parataḥprāmāṇya*. Next, I want to examine whether this suggestion can be supported from the literature.

Gaṅgeśa's analysis runs as follows:

"*Prāmāṇya* is either (a) being an awareness whose chief qualifier, x, is in what possesses x, or (b) being an awareness of a relatedness of x to what possesses x."[16]

This is to say that a *pramā* is an awareness (a) whose predicate term (as we might put it) belongs to its subject term, or (b) which attributes some property, x, to its content which has x. Gaṅgeśa argues, in favor of his analysis, that only when (a) or (b) is satisfied does one undertake action predicated on the awareness in question. In addition, he argues, this is the most economical account of what *prāmāṇya* is.[17]

It is important to emphasize that Gaṅgeśa puts forth this analysis as a conception which is common to all of the theories about *prāmāṇya*. As Mohanty explains, Gaṅgeśa's idea is that, however each different *svataḥ* theorist thinks the *prāmāṇya* of an awareness J_1 is made known to us, in any case *what* is made known is a combination of two things, (1) that the qualificandum (i.e., the subject term) of J_1 possesses a certain property, and

(2) that that property is the chief qualifier (predicate term) of J_1. The claim is that the joint satisfaction of (1) and (2) is a requirement common to all those who hold to *svataḥprāmāṇya*, and that it is likewise a necessary condition (though possibly not a sufficient one) even according to *prataḥprāmāṇya* that (1) and (2) be satisfied whenever *prāmāṇya* is present.

Among those philosophers who have become caught up in the *svataḥ/parataḥprāmāṇya* debate we may count some Buddhists, several kinds of Mīmāṃsakas, the Naiyāyikas and not a few Advaita Vedāntins. My discussion will be content with these, though there may be others as well. What I am about to argue, then, is that, for each of half a dozen distinct formulations by Indian philosophers of what "prāmāṇya" means, each of them satisfies (1) and (2) and also provides an instantiation of what I have proposed to be the relation R. If that is correct, it suggests that Gaṅgeśa's thesis about *prāmāṇya* being a univocal notion holds good, at least provided the relation R is understood my way. Then I shall show that, understood the way Mohanty understands R, the *svataḥ* theory indeed becomes trivialized. But, as I see it, that is a reason to prefer my understanding of R, not his.

Let me start with Buddhism (although Mohanty's discussion leaves the Buddhists aside, no doubt because Gaṅgeśa's discussion does not involve them). In Dharmottara's *Nyāyabinduṭīkā* we find the following passage explicating the notion of "right awareness" (*samyagjñāna*, which I take to be his term for *pramā*),

"Right awareness is awareness that is not contrary to what it is right to attribute (to something) (*avisaṃvādaka*). In ordinary usage it is said that what is right to attribute (to something) (*saṃvādaka*) is that which causes us to attain a purpose (or a thing, *artha*) which has been previously identified. . . . 'Attaining the purpose' here means just causing our activity to have to do with the purpose (or thing, *artha*) identified, and nothing else. Now, awareness does not produce the purpose, but it does cause us to attain it. In causing a person to initiate activity toward a purpose, it causes him to attain it. This initiating of activity is merely the identification of a content of activity. . . ."[18]

As I read this passage, Dharmottara's idea is that the function of a right awareness is to direct the attention of the person having it toward the content of that awareness as being relevant to a previously identified purpose or purposive object. That sort of awareness which does this regularly deserves to be called a *pramāṇa*. What sort of awareness does this regularly? According to Buddhism of Dharmottara's school it is perceptual awareness, defined as direct awareness, i.e., awareness which does not involve conceptual construction

(*kalpanāpoḍha*).[19] What we might call sensation constitutes such perception, since it is a moment of sensory awareness prior to association with language or memory. Sensation is right awareness par excellence for the Buddhist, since its entire function consists in calling its content to our attention as something which is a possible object of successful purposive activity.

For Dharmottara, then, the relation R (between right awareness and its content) requires that the awareness apprehends the content as an objective suitable for successful purposive activity. This is an instance of my relation R. And if (as Gaṅgeśa himself will not admit) sensation can be supposed to ascribe a property x to something, then a right awareness ascribes to its content the property of being an objective of successful activity, which property that content (which Buddhism calls the *svalakṣaṇa*) indeed possesses.

Next let us consider those schools which are treated by Gaṅgeśa himself. First we may consider the Prābhākara Mīmāṃsaka. Mohanty succinctly expresses the Prābhākara notion of *prāmāṇya* when he points out that according to the Prābhākara "there is no cognitive error"; rather, he writes,

> "when we say a knowledge" (i.e., an awareness – my interpolation) "is false we really mean – the Prābhākara seems to be saying – that it leads to unsuccessful behaviour."[20]

A few lines later, Mohanty indicates that a rather late Prābhākara, Rāmānujācārya, distinguishes between three relations, viz., *yāthārthya, prāmāṇya* and *saṃyaktva*.

> "*Yāthārthya* belongs to all awareness (including memory and what ordinarily passes for erroneous apprehension), *prāmāṇya* to all awareness excepting memory (but including even the so-called erroneous apprehension) and *saṃyaktva* only to such knowledge other than memory which leads to successful practice."[21]

"Saṃyak" is the same term we translated as "right" in the Buddhist context of "right awareness". The Prābhākara view thus approximates to that of the Buddhist, with some added distinctions which do not affect my point. That point is, once again, that both my analysis of R and Gaṅgeśa's characterisation of *prāmāṇya* are satisfied on the Prābhākara account. As in Buddhism, the function of a *pramā* is to present to us a content which may be an objective of successful activity – the Prābhākara adds that it must do so for the first time, that it not be a remembrance, but that does not materially affect the point being argued.

Turning next to the Bhāṭṭa Mīmāṃsakas, followers of Kumārila, and once again considering Mohanty's excellent review of their views,[22] we find a

divergence of explanations but essential agreement that either *prāmāṇya* involves the relation that we have seen Buddhists and Prābhākaras to emphasize, viz., the picking out of a content as an objective of successful activity, or else (for some Bhāṭṭas) it involves a relation they term "viṣayatathātva", which might be rendred as "(J's) being as its content is". I submit that this relation can well be taken as equivalent to my R, e.g. as a pragmatic verification relation, and that it also nicely satisfies Gaṅgeśa's analysis of *prāmāṇya*.

A third type of Mīmāṃsā is that known as the Miśra school, a system whose literature is largely lost to us but which appears in an important role in Gaṅgeśa's discussions. The Miśra account of *prāmāṇya* is rather more complex than those of the other Mīmāṃsakas. The Miśra analysis is that *prāmāṇya* is "tadvadviśeṣyakatve sati tatprakārakatva",[23] that is to say, a *pramā* must satisfy two tests, (1) that the J in question must present a qualificand, C, which has a chief qualifier, Q, and (2) that it must present C as qualified by Q. When we compare this with Gaṅgesa's analysis we find that (1) and (2) are precisely (1) and (2) of Gaṅgesa's analysis. And since the *pramā* J apprehends C as qualified by Q in accordance with the purpose which informs J (whatever purpose that may be) the Miśra analysis also fits the requirements of my R.

Next, consider the Vivaraṇa Advaita Vedānta school's analysis of *prāmāṇya* as "arthaparicchedasāmarthya",[24] i.e., as the property of being an awareness which is capable of picking out (that content which accords with) its purpose.[25] It should be clear that this conception once again satisfies both my account of R and Gaṅgeśa's analysis of *prāmāṇya*.

Finally, we must consider the Nyāya analysis itself, which is just that which Gaṅgeśa himself proposed, viz., the simultaneous satisfaction of (1) and (2), "tadvati tatprakārakatva".[26] *A fortiori*, this satisfies (since it is identical with) Gaṅgeśa's analysis of *prāmāṇya*. Does it fit my analysis of R? Yes, certainly if the purpose motivating the awareness is to apprehend its content in such a way as to correspond with some assumed external object with a fixed, independent structure, which is what scholars have usually supposed Nyāya thinks the purpose of *pramā* to be.

Mohanty is puzzled by the fact that Madhusūdana Sarasvatī, a famous Advaita Vedāntin, also adopts the very same terminology in his analysis of *prāmāṇya* as does Gaṅgeśa.[27] The reason he is puzzled is that Nyāya and Advaita differs so widely in epistemology, the former carefully distinguishing what is externally and independently real from what is internal, mental and

perhaps unreal, the latter blithely uninterested in such a contrast. Madhusūdana views *tadvati tatprakārakatva* as "belonging to all apprehensions, not excluding error,"[28] writes Mohanty, whereas Nyāya thinks it picks true apprehensions out from false ones. But all of this underlines what I am driving at, which is that "prāmāṇya" does not translate as "truth" (i.e., correspondence with reality), despite standard translation practice, but rather connotes a more pragmatic criterion of being capable of producing or helping to produce satisfaction in action.

So, *prāmāṇya* is not belief (at least as disposition), and for Indian philosophy in general it isn't truth (as correspondence with a fixed antecedent nature of an independently real object). But the justified true belief account of knowledge assumes that knowledge is just belief which corresponds to reality. For that reason, if "knowledge" suggests, as I think it tends to, justified true belief to English readers it should be eschewed as a translation of "pramā".

To put it another way, on the analysis which Gaṅgeśa offers of *prāmāṇya*, understood in the terms suggested by my analysis of relation R, a *pramā* may not correspond with the nature of things (it is "compatible with error", as Mohanty expresses it). Whether or not *prāmāṇya* is confined in its application to awarenesses which attribute to their content properties which an object corresponding to that content actually has is not a matter of the definition of "prāmāṇya" (as it *is* taken to be a matter of the definition of "truth" in Western contemporary thought), but constitutes rather further theory about *which* awarenesses satisfy the purposes motivating them. Naiyāyikas think that further theory which requires correspondence is the correct one; other systems, such as Buddhism and Advaita, do not.

Mohanty finds that the *svataḥ* and *parataḥ* theorists do not confront each other because they have different meanings of *prāmāṇya* in mind. The issue between the two views is presented in the literature to be as follows, according to Mohanty. The *svataḥ* theorist holds that whatever awareness first makes us aware of some awareness J_1 (whether that be J_1 itself, some inference, or a subsequent "aftercognition"), that awareness makes us aware that J_1 has *prāmāṇya*. The *parataḥ* theory denies this claim. Now Mohanty, interpreting "prāmāṇya" as "truth" and "jñāna" as "knowledge", argues that "the (*svataḥ*) theory becomes an analytic consequence of its conception of knowledge".[29] Since the *svataḥ* theory is therefore true (necessarily, though trivially, so) Mohanty reasonably enough concludes that the *paratah* denial of it can

only be saved from absurdity if we suppose that the *paratah* theorists mean something else by "jñāna".

But, as we have seen, "jñāna" doesn't mean "knowledge" at all, but awareness. So one might conclude that Mohanty has been led astray by a mistranslation. However, it's not that simple. For even when we agree to translate "jñāna" as "awareness", while retaining "truth" for "prāmāṇya", the *svataḥ* theory still appears to be either trivial or else so absurd that we must conclude that we haven't understood it at all. For consider: the *svataḥ* theory is the theory that, for any awareness J_1, whatever awareness first makes us aware of J_1 makes us aware that J_1 is true. But if "truth" means correspondence with reality then either all awarenesses are true (and there can be no error at all) or else we aren't talking about becoming aware that J_1 *is* true, but merely about coming to *think* that J_1 is true. But that is absurd – if I entertain a false awareness J_1 and (then) come to an awareness of J_1, then on that reading of the *svataḥ* position I could not thereby think that J_1 is false; indeed, I could not at that time even doubt whether J_1 might be false. But we do have such doubts. So either the *svataḥ* theory is a trivial one (since all awarenesses are ipso facto true), or it is so absurd as to constitute its own refutation. Seeing this, one can understand why Mohanty finds an equivocation on "truth" to be the only way to explain how an issue of any consequence was imagined by anyone to have been raised.

Now I am arguing there is a nontrivialized and far from absurd issue which the *svataḥ/parataḥ* debate is about. What is that issue? I take it it is this. The *svataḥ* theorist holds that, whatever causes us to be aware of J_1 causes us to be aware that J_1 can satisfy its purpose, i.e., can lead to successful activity of the relevant sort. The *parataḥ* theorist denies this, holding that in order to become aware that J_1 can satisfy its purpose we need a further awareness, presumably inferential, which is over and beyond the awareness which causes us to be aware of J_1 itself. The point comes out most dramatically when we contrast the Miśra theory with the Naiyāyika's. On both theories we first have an awareness, J_1, which is not self-aware but for the awareness of which we require an "aftercognition" J_2. The Miśra theory holds that J_2 not only makes us aware of J_1 but also of J_1's *prāmāṇya*, i.e., J_1's capacity to evoke successful activity. The Nyāya theory denies that J_2 makes us aware of J_1's *prāmāṇya*. It holds that only an inference, e.g., one based on successful action or reasons to think that such activity would be successful, can attest to J_1's *prāmāṇya*.[30]

Notice that it doesn't matter to the *prāmāṇya* debate so posed whether J_1 is true or false, or thought to be true or false. Whether a theorist holds that all awarenesses are true, or all are false, or that some are and some not, the *prāmāṇya* issue remains a real one. Nor does it matter whether a theorist thinks that only true awarenesses can lead to successful activity or, alternatively, thinks that some awarenesses capable of leading to successful activity can be false. The issue concerns whether, when one becomes aware that J_1 is a potential purpose-satisfier, he does so through the same awareness by which he became aware of J_1's occurrence, or through some *other* awareness.

Gaṅgeśa's main argument against the *svataḥ* theorist is that if the *svataḥ* theory were correct it would make it impossible for one to doubt J_1's *prāmāṇya* immediately after J_1's occurrence. That is, since the *svataḥ* theory says that the awareness by which we first become aware that J_1 occurred always involves an awareness that J_1 can satisfy its purpose, has *prāmāṇya*, this blocks our doubting at that moment that it has *prāmāṇya* – but we *do* in fact sometimes doubt the worth of a J as soon as we become aware that it has occurred. Now Gaṅgeśa, no doubt, as a Naiyāyika believes that only true Js can satisfy their purposes, so *his* point can be stated as Mohanty renders it, in terms of 'truth" instead of satisfaction of purpose. But the argument is supposed to tell against an opponent who does not share Gaṅgeśa's belief on that score; the argument's force is a general one not dependent on any particular account of the circumstances that make J a *pramā*.

How then can we translated "prāmāṇya", given that "truth" is misleading as such a translation? We are by now reminded of the writings of the pragmatists, notably William James in his jousts with the notion of truth, which I suspect led him to a position closely resembling that of Indian epistemology. James conceived of truth as "what works", though he was sometimes (not always) cagy about what "working" amounted to and failed to appreciate the difference between his account of truth and the correspondence account with which his view was at odds. We might borrow his term and translate "prāmāṇya" as "workability". A workable awareness (*pramā*), then, is one that is related to its content by R, i.e., apprehends its content in a manner leading to the satisfaction of the purpose motivating it.[31] Then, the argument to this point might be summed up in the following way: all the parties in the *svataḥ/parataḥ* debate agree that the debate is about workable awarenesses.

It is irrelevant to this debate whether an awareness is held to be workable

if and only if it is true. Some (the Nyāya) say so, others (Advaitins, Buddhists) deny it. The opposite of "workable" is not "false" but "not workable" (*apramā*), which term is intended to characterize all kinds of awarenesses which cannot lead to the satisfaction of a motivating purpose. The term *apramā* ranges, as we saw, over doubtings, errors and reductio ad absurdum arguments. When one is in doubt, he is not satisfying a purpose (doubting is not a purpose). Errors (i.e., perceptual errors, like the mirage) frustrate our purposes by misleading us. Finally, in a reductio argument the purpose is to prove one's own position (so we're told) but what the reductio (*tarka*) does is merely to convict the opponent of a fault, which does not (at least by itself) effect any proof (unlike a proper inference, where the conclusion does indeed prove just what was intended to be proved).

It is suggestive, furthermore, that proving what is already accepted (*siddhasādhanatā*) is counted as a fallacy (and so as *apramā*, nonworkable) even though what it says is true.

The standard Western reply to the kind of position that emerges from this analysis of Indian epistemology will surely echo the usual response to a reading of James on truth: that the pragmatist or "workability" conception conflates truth with what has value. Recent philosophical analysis has adopted, with a severity bordering on the obsessive, noncognitivism or nonnaturalism in value theory. What used to be known as the "fact-value gap" is nowadays such a chasm that it is hard to convince anyone that there is one. It should be no surprise that classical Indian thought takes the naturalistic position on values; after all. so did Western thought in classical times and until a couple of centuries ago. Justified true belief, as an analysis of knowledge, is understood strictly along noncognitivist lines. A belief, in the sense understood there, must be something capable of being evidenced, and the evidence must be empirical, perhaps mathematical, but clearly not ethically or aesthetically normative. (Of course, one can have justified true belief *about* what norms are in force; for that one can produce nonnormative evidence. What one can't have is a justified true belief that *x* should be done, thought, etc.) The "true" in "justified true belief" is descriptive truth, possibly fudged to encompass "descriptions" of mathematical or logical "facts" (though these are actually linguistic facts, if facts at all, and normative otherwise).

I cannot undertake at this point in this paper to investigate the sources of the noncognitivist obsession. But insofar as the motivation for maintaining it

may be supposed to mutually support any attractiveness which the justified true belief account of knowledge might be supposed to have, I shall conclude with some observations which seem to me to suggest that all is not well with the JTB account (as I shall call it henceforward).

It is sometimes suggested that the JTB account is embedded in ordinary language (ordinary English, that is). "There is a certain absurdity", writes Mohanty,

> "in saying both 'I know that S is p' and 'S is p is false'. One cannot know and yet be in error with regard to what he knows. If something is known, it follows necessarily that it is true."[32]

But, as Austin has argued, that may be because of what it is to *say* "I know", involving conversational implicatures or performatives. We should not draw a conclusion about the nature of something from the circumstances involved in certain special kinds of locutions involving terms for it. And furthermore, Austin argues,

> "We are often right to say we *know* even in cases where we turn out subsequently to have been mistaken – and indeed we seem always, or practically always, liable to be mistaken."[33]

The JTB account is far more rigorous than the subtle possibilities of ordinary language can support.

Again, a growing number of contemporary philosophers have seriously questioned whether in ordinary usage knowledge entails belief, as the JTB theory entails it must. Zeno Vendler has argued that "I believe that p", far from being required by "I know that p", is incompatible with it, since in the relevant contexts to say that one believes is precisely to indicate that one *doesn't* know.[34]

These worries address the question of whether "knowledge" actually does in ordinary parlance answer to the JTB account. I suspect many contemporary analytic philosophers cling to the JTB account, unmoved by ordinary language reasons of the sort cited, and that their allegiance to JTB will withstand practically all evidence of the sort derived from usage. They would appear to believe that the question of the proper analysis of the meaning of a philosophical term is not to be decided, or at any rate not merely to be decided, on the basis of common usage. By what is it then to be decided? The question is an interesting one, since having passed over the evidence of usage one wonders what other evidence could be relevant, unless it were "evidence"

of a normative nature to the effect that purposes of some sort are served better by say, the JTB account, than any other. Then the question what knowledge is becomes a normative one ("what *should* we mean by 'knowledge'?") and the result is that the JTB theorist cannot, on JTB assumptions, know that "knowledge" means JTB!

If we allow ourselves to ask "what should 'knowledge' mean?", admitting the question's normative character whatever that may imply, we raise the question of what purposes the JTB theory is supposed to help satisfy, and whether or not it does so successfully. I have darkly suggested once or twice that all is not well with the JTB account. The term "foundationism" has been proposed for those epistemologies which are committed to the tenet that empirical knowledge has, and must have, a "foundation",

> "the claim that certain empirical beliefs possess a degree of epistemic justification or warrant which does not depend, inferentially or otherwise, on the justification of other empirical beliefs, but is instead somehow immediate or intrinsic."[35]

If, as seems likely on the basis of recent discussion,[36] foundationist theories generically must fail, and if (for ultimately similar reasons) coherence theories also must prove unsatisfactory, what is left? James' own version of "the pragmatist theory of truth" is hardly satisfactory either, for James reads out the theory in detail as a foundationist view couched in even more mysterious terms than current analytic accounts.

The general problem that foundationist theories face is that of answering the challenge laid down, e.g., by C. I. Lewis when he points out that "if anything is to be probable, something must be certain."[37] Basic beliefs fail as epistemic warrants taken singly for the simple reason that *any* belief by itself requires justification if it is to have any claim to providing a warrant for other beliefs. But pure sense-reports, though possibly incorrigible, are so only if they are construed in such a way as to provide no warrant for anything. "I seem to see green", by itself, provides no evidence that what I see *is* green, nor would one hundred people saying "I seem to see green" do so either, unless we are already supposed to be in possession of some knowledge making it likely that in this case or cases seeming to see green, or saying "I seem to see green", makes "it is green" more probable. But what could be the basis for *that* knowledge? Lewis suggests it might be a "pragmatic *a priori*" born of common human concerns and encoded in meanings, "criteria in mind", with which we face and make sense of the battery of sense-stimuli. While it

seems to me Lewis was looking in the right direction when he looks to common human concerns, his own efforts to explore value theory (in *The Analysis of Knowledge and Valuation*) suffer because he is unable to find a way of formulating those human concerns in a way which keeps in touch with actual valuings and still retains the *a priori* character which they must have in order for his account to work. Whatever the merits of Lewis' attempts, and it seems to me they have a good deal of merit, they have not found fashion among epistemologists in recent years.

What is the trend nowadays? Once one has decided to abandon empiricism with a foundationist or coherence base, one direction to go is with Nelson Goodman to a kind of high-level relativism. Since "truth . . . pertains solely to what is said",[38] and what is said determines versions or worlds but not The World, Goodman's conclusion is that worlds are made as much as found, and that there may not be any such thing as The World – or if there is, The World turns out to be self-inconsistent when any attempt to characterize it is made. In either case, his conclusion seems to be that if there is such a thing as The World, Reality, we are unable to speak of it.

Goodman's remarkable review of the current epistemological situation contains the following passage, which is pertinent to the state to which the discussion of this paper has brought us. He writes:

"The thesis that true statements are those that enable us to predict or manage or defeat nature has no little appeal; but some conspicuous discrepancies between utility and truth have to be explained away. That utility unlike truth is a matter of degree can perhaps be dealt with by taking utility as measuring nearness to truth rather than as a critarion of truth itself. That utility unlike truth is relative to purpose might seem less serious when truth is recognized, as in the preceding pages, to be relative rather than absolute. But relativity to purpose does not align in any obvious way with relativity to world or version; for among alternative true versions or statements, some may be highly useful for many purposes, others for almost none and indeed much less useful than some falsehoods . . ."[39]

The suggestion in this paper is that Indian thought adopts a utility reading of "truth" and thus what "knowledge" consists in features this very relativity to purpose. What, then, distinguishes the resulting view from skepticism or a relativism with the "discrepancies" that Goodman points to?

Goodman's discussion, like Mohanty's, operates under the presupposition that "knowledge" is true belief and that "truth" has a fixed antecedent sense which allows us, e.g., to ask with Goodman whether truth need serve any purposes. That last question, notice, makes sense only if we suppose that

"truth" means something to us other than "serving some purpose". But if, as I have just attempted to suggest, truth in Indian philosophy *is* the serving of purposes Goodman's discrepancies cannot be expressed there.

There is a hidden reason why Goodman's relativism will, as the jacket to *Ways of Worldmaking* suggests, "incur the wrath of the rationalist, the enmity of the empiricist, and the malice of the modalist, as well as the antipathy of the absolutist". That hidden reason is that in the Western versions of all four of those views – rationalism, empiricism, modalism and absolutism – there is a shared admission, which is that any hierarchy of values is even more questionable than the realistic hypothesis of a single reality, The World. To trade in faith in the given, or consistency, or relativity, or an absolute synthesis of theses and antitheses in favor of a fixed hierarchy of values is beyond the bounds of reason for modern Western philosophy. Why? Because all these lines of thinking tacitly agree on what I have called "noncognitivism" in value-theory. And it is an unavoidable consequence of noncognitivism in value-theory that no fixed relations of supremacy or subordination between values can be demonstrated, for the simple reason that according to non-cognitivism no conclusions about values can be demonstrated at all.

But the situation in Indian philosophy is entirely different. Though disagreements among views about whether there is One World, many worlds or no worlds abound there, what is agreed on among all the systems is that the supreme human purpose is liberation, and that there is a fixed, though context-sensitive, value system which coheres with that highest purpose. There is little or no disagreement among Jains, Buddhists and the various Hindu philosophical *darśanas* about values. What is a virtue for one is so for another. The evaluation of stages of progress toward liberation, it is agreed by all, involves overcoming ignorance and attachment. No doubt different philosophers develop their special terminology and emphases, but, as Western students puzzled over what is at issue between, say, the path-philosophies of Advaita, Buddhism and Yoga well know, the agreements far outweigh the differences as long as we confine ourselves to the evaluation of activities designed to lead to ultimate value. Where differences in value theory appear to arise it is customary for the Indians themselves to explain that this appearance only reflects the context-dependent differences in advice which a sensitive guru will give to pupils at different stages along the way.

By contrast, in Western contemporary thought not only is there lack of agreement as to ultimate purpose and the subsidiary goals leading to it, there

is even general admission that we can't even address the question rationally, it being a matter of taste and "de gustibus non est disputandum". This is a radical divergence between the contemporary Western situation in philosophy and classical Indian thought; for that matter, there is the same divergence between modern and classical Western philosophy. The JTB account of knowledge is perhaps doomed as a futile attempt to provide a foundation in the absence of normative convictions which would constitute the proper, but now abandoned, core meaning of "knowing". Modern epistemology, getting the wrong message from Plato, perhaps, hoped that that core normativeness could be found in the necessities of formal (mathematical, logical) "truth", that is in consistency or coherence. We are now discovering that that is a forlorn hope, that inquiry is adrift without a recognition at least of the worth of what the inquiry is *for*.

The lost, core meaning of "I know" relates to my awareness that my actions are proceeding satisfactorily or unsatisfactorily toward an intended outcome. "I know what I am trying to do", "I know what I want" are expressions which provide examples of this core meaning. Notice that *what* I know, in these locutions, is an action or volition. As soon as we try to *describe* what it is that I want or am trying to do, doubts may set in. "Are you really trying to do *that*?" is a fair question, suggestion one may not be clear about what his purposes are or ought to be. Knowing that *p* is likewise subject to doubt in the same way, and so no knowledge – *that* can possibly provide the certainty which will ground probability and answer Lewis' challenge. My knowing *what* I am trying to do, on the other hand, is like knowing some thing "by acquaintance" – I have a certainty about what I want which is unlike my certainty that 2 + 2 = 4 but is akin to the alleged certainty about sense-data postulated by phenomenalists. The difference between sense-datum reports and reports of wants and actions is that, whereas sense-datum reports, though perhaps indubitable, cannot ultimately provide the certainty to ground empirical claims, since they are themselves not claims, reports about what one intends or wants are both claims (*pace* the noncognitivist) and indubitable. One might grant this and still find such value-reports irrelevant to the problem of justifying what are allegedly value-free claims of scientific knowledge. This is noncognitivism resurfacing at a deeper level. I cannot here hope to set the noncognitivist challenge to rest, nor is it the purpose of this paper to do so. What this paper is arguing is that Indian philosophy, not being wedded to a noncognitivist approach, thinks it

can talk of knowledge (or rather, of *pramā*), but in a sense of "knowledge" different from the current notions predicated on noncognitivism.

The incommensurability thesis is incorrect, then, as an interpretation of Indian theories of knowledge, because there is agreement there about ultimate values, so that construing "prāmāṇya" as workableness does not produce a stultifying relativism or skepticism. To the extent that such agreement is absent from Western philosophical thinking, to turn the coin over, it is to that extent inevitable that there can be no meeting of minds between East and West. One lesson to be learned is that, in analyzing the views of other cultures one must be careful not to import theses held by one's own culture but not by theirs. A deeper message is this: that there may be no middle ground between commitment to absolute values on the one hand and epistemological skepticism on the other. Mathematics does not provide that middle ground. Can holistic conceptions, unguided by fixed normative concerns arising from human purposes to be served hope to justify knowledge claims?

Contemporary Western thought is going through a phase of practicality; there is a call for relevance. Relevance to what? Surely, to concerns viewed as so widespread and pressing as to far outweigh the doubts of the epistemological skeptic. These concerns, and the widespread recognition of them, suggest that there is more thoughtful agreement on a hierarchy of values than the noncognitive assumptions of positivist value theory can make sense of. If so, and if the ultimate concerns of human beings do indeed, when carefully studied and compared, transcend the apparent idiosyncracies of cultures, then the incommensurability of thinking between East and West may turn out to be a goblin of our own making, the shortcoming of a phase in Western thought which, whatever its positive contribution has been, is proving too rigorous for our good in its conceptions of knowledge, truth, and what makes life worth living, or dying, or ultimately leaving for good.

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NOTES

* The three papers that follow, by Karl H. Potter, Jiterdranath Mohanty, and Kisor Kumar Chakraborty, were presented in a panel at the meetings of the Society for Asian and Comparative Philosophy in San Francisco, March 1983.

[1] Jitendranath Mohanty, *Gangeśa's Theory of Truth* (Visvabharati, Santiniketan: Centre of Advance Study in Philosophy, 1966), hereafter GTT.
[2] GTT, p. 78.
[3] GTT, p. 76.
[4] GTT, p. 78.
[5] GTT, p. 75.
[6] GTT, p. 79.
[7] Karl H. Potter, 'Toward a Conceptual Scheme for Indian Epistemologies', in J. N. Mohanty and S. P. Banerjee (ed.), *Self, Knowledge and Freedom, Essays for Kalidas Bhattacharyya* (Calcutta: World Press, 1978), pp. 17–30.
[8] GTT, p. 79.
[9] GTT, p. 21.
[10] GTT, p. 27.
[11] GTT, p. 28.
[12] GTT, p. 27.
[13] Sometimes "jñāna" is used to mean "(pure) consciousness". This is a different use of the term from the one studied here.
[14] Mohanty (GTT, p. 25) argues that a "jñāna is not an activity, but a product" (citing Jayanta Bhaṭṭa) "to call it an activity would, firstly, amount to an unusual extension of the ordinary notion of act, involving the notion of movement (*spandana*); but secondly, it is not admitted by the definitions underlying the Nyāya ontology". But when I call a *jñāna* an act I do not mean that it is a motion, nor I suppose do (e.g.) all those Indian philosophers who classify acts (*karman, kriyā*) into three kinds of which one is "mental act" think that the mind moves. And while Jayanta is correct that a *jñāna* is not a member of the third Vaiśeṣika category (of *kriyā*) and is a result (*phala*), I don't see that this makes calling a *jñāna* an act an unusual extension of the English term "act" or "activity", since surely we do speak of, say, calculation as a kind of mental activity.
[15] GTT, p. 77.
[16] My translation of the passage appearing on p. 111 of GTT: "Tathāpi tadvati tatprakārakajñānatvaṃ tadvati tadvaiśiṣṭyajñānatvaṃ vā prāmāṇyam".
[17] Continuation of the preceding passage: "tanniścayād eva niṣkampavyavahārāt lāghavāt". Ibid.
[18] "Avisaṃvādakaṃ jñānaṃ saṃyagjñānam. Loke ca pūrvam upadarśitam artham prāpayan saṃvādaka ucyate. . . . Pradarśite cārthe pravārtakatvameva prāpakatvam. Nānyāt. Tathā hi na jñānaṃ janayadartham prāpayati. Api tvarthe puruṣaṃ pravārtayat prāpayatyartham. Pravārtakatvamapi pravṛttiviṣayapradarśakatvameva." *The Nyāyabinduṭīkā of Dharmottara Āchārya to which is added the Nyāyabindu* (ed. P. Peterson) (Re-issue, Calcutta 1929), p. 3. My translation.
[19] E.g., Dignāga and Dharmakīrti use this term in defining perception. See ibid., p. 103, third sentence of the text.
[20] GTT, p. 6.
[21] *Ibid.*
[22] GTT, pp. 8–11, where the specific opinions of several individual Bhāṭṭa writers are discriminated.
[23] GTT, p. 12.
[24] GTT, p. 14, note 34.
[25] Mohanty renders the expression "arthaparicchedasāmarthya" differently than I do, taking "artha" as meaning "object" here and elsewhere.

[26] GTT, p. 42 et passim.
[27] GTT, p. 15.
[28] *Ibid.*
[29] GTT, p. 76.
[30] In the Prābhākara and Bhāṭṭa versions of the *svataḥ* theory we do not become aware of the *prāmāṇya* of J_1 through an aftercognition, but rather, in the case of Prābhākara, J_1 itself vouchsafes its own *prāmāṇya*, and for the Bhāṭṭa, we draw an inference from the knownness (*jñātatā*) which characterizes the content as a result of our cognizing it.
[31] I choose "workable" rather than, say, "working" for reasons familiar both from James' writings and from Dharmakīrti's recognition that so as not to exclude nonspeakers from cognition conceptual construction must be defined in terms of "capability of coalescing with a verbal designation" (*abhilāpasaṃsārgayogyapratibhāsāpratītiḥ kalpanā* . . .), Peterson edition of Dharmakīrti, op. cit., p. 103, fourth sentence of text, and Th. Stcherbatsky's translation of it in *Buddhist* Logic, Vol. II (Dover: New York, 1962), p. 19.
[32] GTT, p. 21.
[33] J. L. Austin, "Other minds" in *Philosophical Papers* (2d edition: Oxford University Press; Oxford, 1970), p. 98.
[34] Zeno Vendler, *Res Cogitans* (Cornell University Press: Ithaca, N.Y., 1972).
[35] See Laurence Bonjour, "Can empirical knowledge have a foundation?", American Philosophical Quarterly 15, 1978, 1–13.
[36] See, e.g., Bonjour's paper, ibid.
[37] C. I. Lewis, *An Analysis of Knowledge and Valuation* (Open Court: Lasalle, Ill, 1946), p. 186.
[38] Cf. Nelson Goodman, *Ways of Worldmaking* (Hackett: Indianapolis, 1978), p. 18.
[39] Bidi., p. 123.

Knowing that one knows

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1. Rival Theories about Knowledge of Knowledge

Writing in 1962, Jakko Hintikka argued that '*a* knows that *p*' always implies '*a* knows that *a* knows that *p*'. Some contemporary philosophers agreed while others (such as, Arthur C. Danto) disagreed. The issue, however, has not been much discussed in contemporary analytical philosophy, while in the classical Sanskrit tradition of India it generated a vortex of controversy. It had various ramifications which were discussed by philosophers of very different persuasions. It was believed that the issue strikes deep into the heart of the philosophic opposition between realism and idealism, materialism and mentalism. In other words, it became a very central concern among philosophers who flourished between A.D. 500 and A.D. 1200 in India. In what follows I shall not discuss whether this concern was justified or not, but try to present the argument of the ancients about the main issue in its richness and diversity. Towards the end, I shall argue why Hintikka's view cannot be accepted and why the opposite view of Nyāya fares better.

To appreciate fully the intricacies of the problem one needs to discuss the background to some extent. The arguments of the ancients are admittedly arduous, if not a bit daunting. But I am convinced that they are worth the effort. For they certainly deepen our understanding. The classical Indian philosophers assumed an 'episodic' view of knowledge, and their discussion centres around this concept. Therefore, knowledge in what follows would be regarded as a knowing event, an 'inner' episode, and an awareness as an awareness-event.

In claiming that knowing is an 'inner' episode classifiable with other similar episodes, we do not and need not claim that knowing consists in being in a special (infallible) state of mind. For if such a state of mind means that we possess some 'inner search-light' (Ayer) which guarantees absolutely the truth of the experience or the reality of the object upon which it is directed, then it will be, as Ayer has pointed out, patently wrong.[1] I am not taking issue here with the Phenomenologist (for this is at best a caricature of E. Husserl), but I wish to reject the hypothetical position that may endorse the 'inner searchlight' theory. It is generally agreed that if something is known, it must be true or it must exist. Nyāya says that this fact does not warrant us to say that if one knows, then necessarily one knows that one knows; and this holds even when one is quite convinced about what one knows. One may, in fact, be absolutely sure about what one cognizes, but such a certainty neither contributes to knowledge nor becomes an essential ingredient of it.

Nyāya conceives the matter roughly as follows. A verbalizable cognitive episode can be either a knowing episode or a 'non-knowing' episode, such as an illusion or a doubt. It is a knowing episode when it hits the 'truth'. Knowledge-ness consists in its truth-hitting character, and not in its indubitability or in its constructive character. When it misses truth it is a 'non-knowing' awareness-episode. Even an archer cannot always hit the bull's eye. Nyāya fallibilism says that if it is possible for him to hit it, it is also possible for him to miss it. If he hits it, it is not by being absolutely sure that he does so. There are other causal factors that are responsible for making the incident a successful one. It may be true that the archer hits the mark *mostly* when he is absolutely sure, and similarly a man may feel absolutely sure when he knows. But the point is that the fact of hitting the mark or missing it is independent of the presence or absence of such certainty.

Let us try to formulate different theses of rival (classical Indian) philosophers in clearer terms. Let 'c_1', 'c_2'...stand for individual cognitive events or awarenesses. When I am aware that p, a cognitive event arises. I may be truly aware that p or it may be that I am falsely aware that p (if p is not the case). Let us say that I *know* that p if an only if I am truly aware that p. I may be aware that p but do not know that p, in which case I oscillate between *that p* and *that not p*. Let us say that I have a doubt (*saṃśaya*) if and only if I am dubiously aware that p in the above manner. A knowing event is a special kind of cognitive event (or awareness-event), for I have to be *truly* aware. Let us say that a cognitive event is a knowing event if and only if it has (acquired) a specific feature, k; it is an illusion or a doubt if and only if it has a different specific feature, d. (To avoid complexities, let us for the moment ignore other types of cognitive events, e.g. remembering, intuition and dreaming, although they are found in the list of Praśastapāda.) If we accept this convention, then 'c_1+k_1', 'c_2+k_2'...will stand for individual knowing events, and likewise 'c_1+d_1', 'c_2+d_2'...for individual illusions or doubts.

I would like to introduce at this stage a transitive verb 'caps' which should go between the name of a cognitive event and that of its object (where the object may be either a simple thing, a, or a complex entity having a propositional structure, *that p*.) For example, if I am aware of the cat called Pussy, the cognitive event 'caps' Pussy. If, however, I am aware that Pussy is on the mat, then the event 'caps' *that* Pussy is on the mat. We may now formulate the following positions of rival Indian philosophers:

T_1 : If c_1 arises, it caps not only a, or *that p*, but also c_1 itself by the same token.

T_2 : If c_1 arises, it caps only *that p* (or a), and then c_2 arises to cap c_1 ($c_1 \neq c_2$).

The Prābhākara Mīmāṃsaka and the Buddhist of the Diṅnāga school accept T_1. (The Advaitins also accept it but understand it in a different way which

we will forbear to go into here.) The Prābhākara calls it 'the self-revelation theory of awareness' (*sva-prakāśa-vāda*), while the Buddhist calls it 'the self-awareness of awareness' (*sva-samvedana-vāda*).

According to the Prābhākara school, there is also a third party, the knowing self, which is also revealed besides the object and the cognition itself. The prevailing view (Śālikanātha's) is that each cognitive event is a sort of perceptual event revealing the trio, the object grasped, the fact of grasping (i.e. the cognition) and the knower self (cf. *tri-puṭi-pratyakṣatā-vāda*). Hence according to this view, knowledge that this is a cat is always verbalizable as 'I know that this is a cat', which makes explicit reference to the trio 'capped' by the event (the first two words referring to the last two members of the trio, and the *that* clause to the first). An older view belonging to the same school is, however, formulated in a slightly different way. It says that it is counter-intuitive to say that event c_1 'caps' anything else beyond its object (*a* or *that p*). Instead both the cognition itself and the knowing self are such that they become, unlike the object 'capped' by c_1, the subject matter of *vyavyahāra* (i.e. become publicly discussable objects, etc.) solely by virtue of event c_1 itself. In other words, I can talk about the cat Pussy when and only when I have had an awareness of it (i.e. my c_1 has 'capped' it) and this is true of any other object I may be aware of, but this does not mean that I have to be aware of c_1 or the knowing self in order to talk about them. The last two can be talked about (cf. *vyavahāra*) provided only c_1 has arisen, it is not necessary for c_1 also to 'cap' them. In the light of this ancient view of the Prābhākara school, T_1 has to be modified as: if c_1 arises, then just as the object 'capped' by c_1 is usable for *vyavahāra*, c_1 should also thereby be usable for *vyavahāra* (i.e. fit for public discussion, for being talked about for being remembered, etc.), even when c_1 is not aware of itself. Śālikanātha, however, prefers the unmodified T_1.[2].

In Buddhism, however, there is no third party besides the cognition and what it grasps as the object. T_1 needs no modification for the Buddhist. Each awareness is also a case of self-awareness. Here c_1 caps the particular object as well as c_1 itself. Just as an occurrence of pain arises and makes itself known by a single stroke, a cognitive event arises and makes itself known at the same instant. Each event of the cognitive kind has as its integral part an 'inner' (mental) perception of the event itself. This reflexivity of awareness is unavoidable for, the Buddhist argues, one cannot remember what one did not know; and since we do remember that we *knew* whatever we knew or were aware of, we must have known that we knew or were aware that *p* (see next section).

Both the Buddhist and the Prābhākara seem to agree on another point: if c_1 arises it is necessarily cognized. This leads to another pair of disputed positions:

T_3 : If c_1 arises, c_1 is necessarily cognized (known).
T_4 : If c_1 arises, it is only possible that c_1 is also cognized, i.e. it

is possible for some c_1 to come into and go out of existence, without being cognized at all.

T_1 implies T_3, and hence both the Buddhist and the Prābhākara Mīmāṃsaka will have to accept T_3. T_2 under some interpretation may be compatible with T_3 and hence the two can be combined to say that if c_1 arises, c_2 must arise. This presumably gives the view of the other two Mīmāṃsakas, the Bhāṭṭa and the Miśra (the followers of Murāri Miśra). In this case c_2 can be an 'inner' perception (cf. *anuvyavasāya*), but in any case it would be an occurrence distinct from c_1. Or as the Bhāṭṭa would say, c_2 may be an *automatic* inference when c_1 has arisen.[3] (It may be doubtful whether the Bhāṭṭa would stick to this position in the final analysis, but I will not enter into that problem here).

T_4 is rather a controversial thesis, for it may be claimed to be counter-intuitive. But Nyāya boldly accepts T_4 along with T_2. This means, in short, that c_2 may or may not arise even if c_1 has undoubtedly arisen. T_1 and T_3 jointly say that if I am aware that p, I am necessarily aware that I am aware that p. T_2 and T_4, on the other hand, say that if somebody, S, is aware that p, it does not necessarily follow that S is aware that he is aware that p.

The above positions have been formulated in terms of *cognitive* events in general. What would be the view about the *knowing* events in particular ? There are two different issues involved here. The first concerns the origin (*utpatti*) of the knowing events, while the second is about the knowledge of a knowing event, i.e. knowledge of the event as a piece of knowledge. As regards the former, we can formulate again two rival positions:

T_5 : Whatever causes c_1 to arise causes, by the same token, $(c_1 + k_1)$ to arise.

T_6 : Since $(c_1 + k_1)$ is a special case of c_1, for such an event to arise some additional condition, G, is needed over and above H which causes c_1.

Regarding the knowing of an awareness-event, the following rival positions can be formulated:

T_7 : Whatever causes the knowing of c_1 causes, by the same token, the knowing of $(c_1 + k_1)$.

T_8 : Whatever causes the knowing of c_1 cannot cause the knowing of $(c_1 + k_1)$ by the same token; some additional condition is needed to make $(c_1 + k_1)$ known.

There seems to be a natural connection between T_5 and T_7 as well as between T_6 and T_8. All the Mīmāṃsakas (i.e. Prābhākara, Bhāṭṭa and Miśra) accept the former pair. Nyāya accepts the latter. The Mīmāṃsakas argue that a cognitive event arises under *normal* conditions as a knowing event until and

unless some 'bad' factors intervene to upset normalcy. When 'bad' factors intervene, a defective cognitive event (a misperception or a dubious awareness, $c_1 + d_1$) arises. Therefore, according to this view, the totality of causal factors generating c_1 needs the intervention of additional *bad* factors (cf. *doṣa*) to generate $(c_1 + d_1)$. This is similar to saying that mangoes are *naturally* sweet or man is *naturally* good but that intervention of *bad* factors in the *normal* circumstances can make it possible to produce non-sweet (sour) mangoes; similarly, *bad* extraneous circumstances can make a man bad.

Nyāya, on the other hand, holds the opposite view. Instead of talking about 'normal' circumstances for generating a cognitive event, Nyāya (cf. Gaṅgeśa) talks about a set of *general* causal conditions along with a set of *specific* causal factors in each case of a cognitive event. If and when c_1 arises, it would be either $(c_1 + k_1)$ or $(c_1 + d_1)$, just as when a mango grows it is either sweet or not so. Therefore, the set of general causal factors for generating c_1 must always be attended with either a set of *good* factors in order to generate $(c_1 + k_1)$ or a set of bad factors to generate $(c_1 + d)_1$.

Let us note that T_4 can be combined with T_5 and T_7 to yield the view of the Bhāṭṭa and Miśra. For saying that c_2 'caps' c_1 is compatible with saying that whatever generates c_1 generates by the same token, $(c_1 + k_1)$. Further, even if we need c_2 to 'cap' c_1 (for c_1 cannot reflexively 'cap' c_1), we might still claim that whatever generates the knowing of c_1 generates also the knowing of it as $(c_1 + k_1)$. Notice that the difference between knowing c_1 and knowing $(c_1 + k_1)$ is similar to that between knowing that it is a mango and knowing that it is a sweet mango. The Mīmāṃsakas would say that knowing c_1 is like tasting a mango; and hence if you have tasted it, you have tasted it as sweet. Nyāya, on the other hand, could argue that knowing c_1 may be like seeing a mango, and hence when you see it you cannot know that it is sweet and you need a different means (that of tasting) in order to know that it is sweet.

There is a further complication when we ask about the knowledge of a defective cognitive event, i.e. knowing of $(c_1 + d_1)$. Corresponding to T_7 and T_8, we can formulate:

T_9 : Whatever causes the knowing of c_1 causes by the same token the knowing of $(c_1 + d_1)$.

T_{10}: For the knowing of $(c_1 + d_1)$ to arise, some extraneous condition is needed for whatever causes the knowing of c_1 to arise cannot be sufficient to cause the knowing of $(c_1 \pm d_1)$ to arise.

Four possible combinations of T_7, T_8, T_9 and T_{10} yield, according to the post-Gaṅgeśa writers, four well-known positions. Taken together T_7 and T_9 give the Sāṁkhya view, T_9 and T_{10} the Bhāṭṭa view. T_8 and T_9 yield supposedly the Buddhist position, while T_8 and T_{10} give clearly the Nyāya position.[4]

Roughly stated, the Sāṁkhya says that when I know that I am aware that

p, I also know by the same token that I am aware, truly or falsely as the case may be, that *p*.[5]

The Bhaṭṭa says that when I know that I am aware that *p*, I also know by the same token I am *truly* aware (i.e. know) that *p*. However, if I am falsely aware (misperceive or misjudge) that *p*, I would have to depend upon some extraneous condition in order to know that I am *falsely* aware that *p*. For example, if I misperceive something as a tree-trunk, some other evidence will *tell* me that I have misperceived; my knowledge of the awareness itself will be of no help. This view may be endorsed by other Mīmāṃsakas.

The Buddhist (supposedly) says that even if I know that I am aware that *p*, I would not know by the same token that I am *truly* aware that *p*. I would need an extraneous condition to know that I know, i.e. be truly aware, that *p*. Thus Dharmakīrti insisted upon successful activity as evidence of our knowing that I had a piece of knowledge of the fact with regard to which our activity has been successful.[6] But if I am falsely aware of something, my knowledge of this awareness would be sufficient for my knowing that this is a false awareness. It is difficult to find support for this latter half of the thesis in the available Buddhist texts. Probably this is a reformulation (by the Naiyāyikas) of the Buddhist viewpoint according to which all constructive judgements (cf. *vikalpa*) are by definition false, and this would be known as soon as their constructional character is known. According to Buddhism, a construction with the help of concepts is always propelled by our desires and drives for pleasure, etc. and hence by definition it represents a distortion of the reality. We *construe* as we would like, or ardently desire, to see reality, not as reality actually is!

Nyāya says that when I know that I am aware that *p*, I do not know whether I am truly aware or falsely aware. I have to depend upon some extraneous condition in order to know that I know, i.e. am truly aware. I need extraneous condition even to know that I am falsely aware.

All the positions mentioned above were supported by some argument or other. I will not go into those arguments here. In view of my general purpose I shall try to develop first, the Buddhist view of self-awareness, then the Nyāya position, in order to see whether the sceptics can in any way be answered from the point of view of these philosophical positions.

2. Self-Awareness

If I am aware that *p*, then it is generally assumed that I am also aware that I am aware that *p*. This general pre-theoretical assumption seems to gloss over several philosophical issues which the classical Indian philosophers thought relevant and important as I have already indicated in the previous section. The assumption implies that although what we are aware of or what we cognize is, by and large, an object, an external object, a non-mental, physical object, we can also be aware of the mental events happening 'inside'. We can

be aware of an awareness itself. The traditional 'subject' can become also the 'object'. An apprehension itself is also apprehensible (*grāhya*).

A simple argument can be given to show that we must be cognizing our 'cognitions' too along with the 'objects'. We cannot remember what we have never cognitively experienced. How do we remember not only what we have cognitively experienced but very often also that we have cognitively experienced them? Therefore, it is reasonable to assume that we must have been cognitively aware that we experienced whatever we had cognitively experienced. Now the question arises: how and when do we become aware of our own awareness?

There are usually three views on this matter in classical Indian philosophy. First, a cognitive event is self-cognizant. That is, an awareness may be reflexively aware of itself. Second, it may be cognized by another cognitive event, by what has sometimes been called introspection 'inward' perception (cf. *anuvyavasāya*)—an event that *immediately* follows the first event. Third, I may be reflectively aware, i.e. infer that I must have been aware of such and such things on the evidence that such and such things appear as known to me (cf. *jñātatāliṅgakānumāna*). Of these three, let us take a close look at the Buddhist version of the first position: c_1 reflexively 'caps' itself.

After defining perception as a cognitive event which is entirely free from conception or imaginative construction (*kalpanā*), i.e. unassociated with names and concepts, Diṅnāga asserted that this essential character of a perceptual awareness would be applicable even to what we may call 'mental' or 'inner' perception of two kinds.[7] One kind of 'inner' perception presumably cognizes the material form (*rūpa*), i.e. the external object, while the other kind cognizes desire, anger, ignorance, pleasure, pain, etc. Diṅnāga's own passage is enigmatic here and I have followed Hattori, who followed Dharmakīrti in interpreting this passage. Diṅnāga's cryptic statement here created a great deal of exegetical confusion among the later commentators. Recently M. Nagatomi has called it 'a conundrum in the Buddhist Pramāṇa system'. He tried to resolve the issue as follows.[8]

The problem lies to be sure with the above-mentioned first variety of 'mental' perception. The second variety is more or less recognizable as a variety of perception (in the sense defined) and generally accepted by the commentators without question. It is called *sva-saṃvedana* 'self-awareness', i.e. the self-luminous character of all mental events, beginning from human passion to the Buddha's compassion. All these events make their presence known (as soon as they arise) without requiring a further event. But what could be the possible case of the first variety? How can an external object, such as colour, be 'capped' by a mental perception and be at the same time, as the requirement demands, non-conceptual or unconceptualizable? Some commentators believe that Diṅnāga had to talk about a 'mental' perception which is on par with the five kinds of sense perception in order to be faithful to the tradition of the Buddhist scriptures! The Buddha mentioned a variety called *mano-vijñāna*,

side by side with the other five types of sensory awareness. Mokṣākaragupta quoted a saying of the Buddha which reads as follows: 'Colour-form is cognized, oh monks, by twofold cognition, the visual perception and mental perception induced by it.' The saying was quoted by Mokṣākaragupta in order to justify his contention that although the mental perception of colour, etc. is not commonly experienced by ordinary people,.it might well have been the case with the Buddha's experience.[9]

Nagatomi argues that Diṅnāga in the passage referred to did not talk about *two* types of mental perception but only about one type with a twofold aspect. If this means that the event called mental perception is identical with the self-awareness part of each mental event, then I readily accept the interpretation. Dharmakīrti explicitly stated in the *Nyāyabindu* that all mental events (*citta* = a cognitive event as well as *caitta* = derivatives of the cognitive event, pleasure, etc.) are self-cognizant.[10] It is possible that Diṅnāga only referred to the twofold appearance of the self-cognitive part of the event: the object-appearance (that aspect of a mental occurrence which makes an intentional reference) and the appearance of the cognition itself (the cognizing aspect). Since pleasure, pain, passion, anger, etc.—all such mental events are also cognitive in character according to the standard Buddhist view and by the same token self-cognitive, Diṅnāga might well have intended to emphasize the double feature that self-awareness of such events captures: the object-aspect as well as their 'own' aspect.

Each mental event in this theory has a perceptual character and this includes any cognitive event, sensory perception, inference, conceptual judgement, etc. It is in each case their self-awareness. Self-awareness is a kind of perception because it is a mental awareness that is free entirely from conception and construction. It forces itself into a non-mediated (non-conceptual) grasp of itself. It is called 'mental' or 'inner' because the external sense-faculties are not directly responsible for such a non-mediated grasp of itself (cf. Diṅnāga: *indriyānapekṣatvāt*). Suppose I now close my eyes and think of my beloved. My thoughts will be invariably attended with passion, etc. (the *caitta*). This particular mental event is certainly not free from conceptual construction for only an *idea*, a concept, of my beloved, and not she herself, is grasped by my awareness. But my awareness itself as well as my passion or other emotive experience is self-aware. Thus self-awareness of any mental event is conception-free and hence a 'perception', *a la* Diṅnāga. He says: 'Even conception (or conceptual judgement) is admitted to be (a sort of perception) as far as its self-awareness is concerned. It is not (a perception) with regard to its object because it indulges in conceptualization.'[11]

Diṅnāga repeatedly insists in the first chapter of his *Pramāṇa-samuccaya* upon the dual aspect of each cognitive event: the object-aspect and the cognizing aspect (*arthābhāsa* and *svābhāsa*), more commonly known in the Yogacāra system as the apprehensible-form (*grāhyākāra*) and the apprehension-form (*grāhakākāra*). Later on his *arthābhāsa* transpired as *arthākāra*, the 'ob-

ject-form' of the cognition, in the wiritings of the post-Diṅnāga exponents and hence the nickname *sākāra-vadin* (*sākāra* = 'awareness with an object-form') was given to this school. If the object-appearances ('blue', 'yellow', 'hard', 'round', etc.) are inherently distinguishing marks for particular cognitive events, then the claim (of the Sautrāntika) that external objects are causally responsible for the arising of the object-appearances or object-likeness (*sārūpya*) seems to dwindle. This position became very suitable for the Yogācāra school to which Diṅnāga belonged. For instead of saying with the old Yogacarins that the external objects do not exist, for nothing but consciousness (awareness) exists, one can now say along with the exponents of the Diṅnāga school that in this theory of awareness and mental phenomena in general references to external objects are dispensable.

Diṅnāga advanced some arguments to show that an awareness has always a twofold appearance and later added that even self-awareness of an awareness is proven thereby. Thus it has been said (I follow Hattori's translation):

> The cognition that cognizes the object, a thing of color, etc. has (a twofold appearance, namely,) the appearance of the object and the appearance of itself (as subject). But the cognition which cognizes this cognition of the object has (on the one hand) the appearance of that cognition which is in conformity with the object and (on the other hand) the appearance of itself. Otherwise, if the cognition of the object had only the form of the object, or if it had only the form of itself, then the cognition of cognition would be indistinguishable from the cognition of the object.[12]

To explain: let c_1 stand for a cognitive event which can be described as my awareness of blue. We can distinguish between its two aspects, the blue-aspect and the cognition aspect, of which the latter grasps the former; if the same event has also self-awareness, then this 'self-awareness' aspect is to be distinguished from the cognition-aspect in that the self-awareness aspect picks out the cognition-aspect as distinguished by the blue-aspect while the cognition-aspect picks out the blue-aspect only. Now if instead of the dual aspect, my awareness had only one aspect, either the blue-aspect or the cognition-aspect, then the awareness of the awareness, the self-awareness, would be indistinguishable from the awareness itself. How? Suppose the cognition has only the blue aspect to qualify it. We would then have an awareness taking the blue-aspect for its object and another awareness, i.e. self-awareness, also taking the blue-aspect for its object. This will collapse the distinction between awareness and self-awareness. If, on the other hand, the cognition has only the cognizing aspect (no object-aspect), then also the distinction between awareness and self-awareness will collapse. For both will be marked by the same cognizing aspect.[13]

Further, it is argued by Diṅnāga, there is another fact that can be happily explained under the assumption of the dual aspect of a cognitive event. Some-

times an object cognized by a preceding cognition appears in a succeeding cognition. But this would seem impossible since the objects are, according to the Sautrāntika Buddhists, in perpetual flux and, therefore, the object ceases to exist when the succeeding cognition arises. But admission of the dual aspect saves the situation here. For we can say that at moment t_1 there arises a cognitive event, c_1, which grasps the blue, b_1, as its object (presumably b_1 being there at t_0) and at t_2, c_2 arises and grasps not b_1 but c_1 as an event which has the dual appearance. This will show that c_2 grasps 'the b_1 -appearance' of c_1 which is part of its dual appearance (it does not grasp b_1 directly). For b_1 being in a state of flux cannot be present at t_2. This argument provides an explanation of the common-sense belief that an object grasped in a cognition can be grasped by several succeeding cognitive events, but it is not clear whether it accomplishes anything else.

Diṅnāga gives next his major argument. Our recollection is not only of the object previously cognized but also of the previous cognition itself. This proves not only that a cognitive event has a dual aspect but also that it is self-cognized. For 'it is unheard of', says Diṅnāga, 'to have recollection of someting without having an experience of (it before)' If, as the Naiyāyika claims, a cognition is cognized by a separate cognitive event, then, says Diṅnāga, an infinite regression would result and there would be no movement of thought (cognition) from one object to another.[14]

Śāntarakṣita gave another argument in favour of self-awareness. An awareness cannot depend upon another awareness in order to make its presence known, nor could its presence remain unknown. Therefore self-awareness must be the natural trait of any awareness.

The usual objection against the 'self-awareness' nature of a cognitive event was well answered by Dharmakīrti and Śāntarakṣita. It may be said that even a very well-trained dancer cannot climb up his or her own shoulder, and even the sharpest sword would not cut its own blade. Hence how can a cognition cognize itself? As against this, it is pointed out that a lamp or light illuminates itself. In other words, the act-agent relationship need not always follow the model of a wood-cutter and a tree. It could illustrate the relation of the determinant and the determinable (cf. *vyavasthāpya-vyavasthāpaka*). Besides, to say that a cognition is self-cognizant is simply to say that a cognition is a non-material entity (*ajaḍa*), very much unlike a material object. Self-awareness is what constitutes the *essence* of the mental events, (events such as an awareness, and any attendant emotive facts such as passion and anger).

It is held that cognitive event is actually a partless whole (cf. *niraṃśa*). The so-called division of it into aspects or features or appearances is only imagined. Hence it is only a provisional division. Thus for Śāntarakṣita:

The self-awareness of the awareness need not be analysed into the (model of) the action and the agent (and the object), for it is a single unity without

parts, and hence cannot be divided into the three parts (the cognizer = the agent, the cognition = the action, and the cognizable = the object).

In sum, it is climed that self-awareness of an awareness is experiential. An echo of this claim is found in Dharmakirti's often quoted line from the *Pramana-viniścaya*: 'If an awareness itself is not perceived, the awareness of the object would never be possible.'[16] It is, however, not absolutely clear whether experience could positively establish also the *reflexivity* of awareness. For it is possible to be *reflectively* aware of another awareness. This brings us to the second and the third alternatives preferred by the Nyāya and the Bhāṭṭa respectively.

3. Must I Be Aware That I Am Aware?

We have now to work with the idea that one is *reflectively* aware of one's own awareness. Awareness does not have self-awareness (i.e. awareness is not, among other things, *reflexive*). One may be *reflectively* aware of one's own awareness that something is the case in either of the two ways: by an inference or by an *inward* perception arising in the next moment. In fact, both may be designated as 'reflection' (in the Lockeian sense?) or 'introspection'. Locke, in fact, defined Reflection as 'that notice which the mind takes of its own operations, and the marriage of them, by reason whereof there came to be ideas of these operations in the understanding'.[17] This notion of 'reflection' seems to be closer to that of the *inward* perception (although not that of the Buddhist 'self-awareness') than that of an automatic inference. It is not very clear whether Locke was aware of the distinction that we are talking about here. Besides, Locke identified Reflection as one of the two sources of knowledge (the other being Sensation) and there are many other problems involved here. For all these reasons, I would avoid translating *anuvyavasāya* (which is said to perceive *inwardly* the immediately preceding cognitive event) as 'reflection' or 'reflective awareness' (as some modern exponents of Nyāya have done). For almost the same reason, I would avoid using 'introspection' in this context. 'Introspection' is sometimes regarded as a modern version of the old 'reflection'. It has also been given a much broader function to perform in psychology. For William James, introspective observation is the principal method of psychology. In fact for all we know, both these terms may be very intimately connected with the notion of an *inward* perception or an *automatic* inference. However, it seems to me, 'introspection' generally stands for a set of different, sequential, but not often homogenous, mental episodes which are cognitive in character. In fact, a number of *inward* perceptions or *inferences* may be members of this set. Thus, to keep in our mind the episodic nature and singularity of the 'inward' perception (*anuvyavasāya*) as well as that of the automatic inference (*anumāna*) of the awareness episode, I would not use the term 'introspection' here. For *anuvyavasāya* I shall use 'inward perceptual determination' (sometimes *inward* perception), for *sva-samvedana* 'self-awareness' or 'inner perception' and I would let the distinction between them (that the

former occurs in the immediately succeeding moment while the latter is an integral part of each awareness-event) be understood from the context.

We still operate here on the general assumption that if there arises an awareness, there arises also an awareness of the awareness, though not simultaneously. Hence we have still not gone against the commonsense notion that it is impossible for one to be aware of something without being aware that one is aware. Transition to the Nyāya view will take us beyond this position. For we will then say that it is *not* impossible for somebody to be aware of something without his being aware that he is aware (see T_4 of section 1).

One may argue that this is highly improbable. For if man is aware at all of something without being aware that he is aware then certainly something must be wrong with him, for it would be grossly inconsistent. But this oddity can be dispelled. Our uneasiness here lies in the fact that a person cannot claim or say that he is aware that *p*. How many times, looking at a child's behaviour, we can say that he is aware that *p* but not exactly aware that he is aware? J. Hintikka used two distinct notions of implication, the *epistemic* implication and the *virtual* implication in order to argue in favour of the thesis that we are talking about here (i.e. the Nyāya thesis, T_4). According to him, 'I am aware that *p*' *epistemically* implies (epistemic implication being defined in terms of a clearly defined notion of epistemic *indefensibility*) 'I am aware that I am aware that *p*', but '*a* is aware that *p*' does not *virtually* imply (virtual implication being defined in terms of indefensibility *simpliciter*) '*a* is aware that he is aware that *p*'. If Hintikka's argument is right, then it lends additional support to the Nyāya thesis, T_4, to which we must now turn.[18]

It is obviously true that we cannot recall what we have not cognitively experienced. Nyāya readily accepts this point but goes on to point out that we do not recall everything that we have cognitively experienced. This does not always mean that my memory-impressions on such occasions have been lost. It may mean *occasionally* that I did not have a memory-impression to begin with! The general theory about memory-impression is that a memory-impression of a particular object is generated (no matter how 'faint' the impression may be) as soon as the object is cognitively experienced. (A hypnotist can evoke from us sometimes recollection of an object which we had normally taken to be *not* experienced at all). But certainly we cannot recall what we never experience cognitively. This must be true of our awareness and other mental events when they play the role of the object of remembrance. Therefore, if under all possible provocations, I cannot recall that I had an awareness of (i.e. a perception of) an object, it is reasonable to assume that I did not have an awareness of that awareness of the object. It may be that I cannot remember that I had seen something at the moment I fell asleep, while an argument can be given to show that some seeing (perception) must have arisen at that moment; for I was awake, the lights were on, my eyes were open, etc. This will then prove that the presence of a cognitive event at a particular moment does not necessarily imply the presence of the awareness of the cogni-

tion. For I now understand, by the force of the argument suggested, that I *saw* something at that moment. This understanding is not remembering.

Nyāya further argues that it is possible to remember many objects without our necessarily remembering that we had once experienced these objects. We may now surmise or 'see' that we had experienced cognitively those objects, but this new awareness would not be a revival, i.e. the memory-impression of the cognition itself. Such a state of affairs would be compatible with the view that we had experienced (cognitively) those objects, but we did not have the awareness of the cognitive experience until now; and for this reason we have been unable to recall it.

Nyāya says that it is not always necessary (cf. *avaśya*) that one should be aware of one's awareness either simultaneously (as soon as the awareness-event arises) or at the immediately succeeding moment. I have tried to show that this view, although it initially strikes us as somewhat odd, is not incompatible with known and commonly accepted facts. We can explain our memory of many previously experienced objects, and on the evidence of such memory we can infer that such and such cognitive experiences must have taken place; but there is no logical compulsion here to say that we must have had also the awareness (inward perceptual recognition) of such and such cognitive experiences. For the Buddhist, self-awareness is an *essential* (necessary) property of each awareness. But if this is denied, the intermediate view is that the awareness of an awareness is an *invariable* concomitant of each awareness (invariably arising immediately afterwards). Nyāya goes further and says that the awareness of an awareness is only accidental (contingent), for it may or may not arise immediately afterwards, or may not arise at all.

Another good argument in favour of T_4 is that it becomes necessary to save realism as well as our pre-theoretic assumption of the possibility of our knowledge of the external world from the attack of such idealists as Dharmakīrti. The usual counter-argument against Nyāya is this. If we admit that an awareness-event can occur in a person about which event he is unaware, we make a mental event as good as a 'material object' (*jaḍa*), for both the mental and the material can exist unperceived or uncognized. This consequence leads to materialism. Nyāya will accept the charge, for otherwise mentalism or idealism would win the day! For the usual mentalistic strategy is to introduce an insurmountable barrier between the mental and the non-mental (material), and then claim that the mental (a cognitive event, a mode of consciousness) cannot be connected with the material object unless it transforms the latter into a mental object. This would, therefore, create what has sometimes been called the 'veil of ideas'. An argument can usually be developed to show eventually that this veil of ideas becomes, in fact, our veil of ignorance about the external, material world: if this is so, then, in our explanation of knowledge and awareness, a reference to the external world would seem to be dispensible.

The other argument of Dharmakīrti leads to almost the same conclusion. If the awareness of blue and the awareness of that awareness of blue are neces-

sarily arising together, and hence are ultimately indistinguishable, there is no way by which we can claim that the blue (the blue-form) in awareness is (or even corresponds to) a reality separate from the awareness itself.[19] The causal theorists can be easily faulted and hence an idealistic explanation of knowledge and awareness will win the day. The philosophic motivation of Nyāya behind its thesis T_4 is to deny this possibility at the very beginning. T_4 is consistent with commonsense because it is possible for me to say that this baby is aware of the red flower before him, but he is hardly aware that he is aware. Why does T_4 initially seem so odd? The answer is that we tend to confuse the first-person statements (which are necessarily true) with the third-person statements (which are only possible, that is only sometimes true). I cannot say that I am aware without my being aware that I am aware. But I can say of Mr. *X* that he is sometimes aware without being aware that he is aware. Then I can argue that what is true of Mr. *X* should be true of me, viz. that I could be aware without being aware that I am aware, although I cannot *say* that I am aware without being aware that I am aware. For *saying* it (a sort of *vyavahāra*, to use the Sanskrit term) presupposes my being aware of the awareness of it.

Udayana has added a further argument: our internal events such as pleasure and pain are necessarily perceived *inwardly* because they are irresistible (cf. *tīvra-saṃvegitayā*), but our awareness sometimes lacks this character of irresistibility. Hence it is not always *inwardly* (perceptually) recognized.[20]

4. Nyāya View about Knowing That One Knows

Nyāya differs from others in its theory about how we grasp the truth-hitting character of a piece of knowledge, i.e. the knowledge-hood of a knowledge. We grasp the truth, it may be said, when we know a piece of knowledge as knowledge, and not as a mere awareness. I may *inwardly* perceive an awareness in the next moment of its origin, but I need something more to grasp its truth-hitting character or its knowledge-hood. The Nyāya theory implies, in the first place, that I may know that I have an awareness without knowing that this awareness is true, i.e. a piece of knowledge. In fact, if certain conditions obtain (or do not obtain, as the case may be), I may never know (or know) that this awareness of mine at moment t_1 was a piece of knowledge. Moreover, if I were falsely aware at t_1, it would never be revealed to me that this was a false awareness unless some other set of conditions obtains. On the other hand, the set of conditions that is fit to generate in actuality a cognitive awareness would generate it as either a *true* or an *untrue* (= *apramā*) one, for according to Nyāya, a cognitive event must be either true or untrue. An exception to this rule would be the case of a pure sensory awareness, a conception-free perception.

Vācaspati expounds the Nyāya view as follows.[21] First, we should distinguish the scriptural matters from mundane matters, for scriptures are different kinds of action-guide. Concentrating upon 'mundane' matters, we should notice the following. The 'mundane' matters of our acquaintance may be

classified as those with which one has acquired familiarity (e.g. daily chores) and those with which one has not (cf. *anabhyāsadaśāpanna*). My familiarity with a cup of tea in the morning or that there is a cup of tea on the table belongs to the first case. My perception of an unfamiliar man approaching me would belong to the second type. Vācaspati says that, in both cases, the truth of my awareness is known to me by an inference but the nature of the inference varies substantially one from the other. In the second case, I know that my perception has been veridical (that I am not under illusion) because it leads to confirmatory behaviour (cf. *pravṛtti-sāmarthya*). For example, I can go and talk to the man; and his behaviour that follows, if confirmatory, would allow me to infer: this perception has been a case of knowledge, for it has led to confirmatory behaviours. This is rather a pragmatic solution of the problem within the context. We have to remember that commonsense dictates that knowing that we have a perception does not in any way guarantee that we have a veridical perception, and this is the strong point in favour of the sceptical arguments. Nyāya makes room for this common intuition, but proposes to resolve the issue as follows. A perceptual awareness, whose veridicality is in doubt or unestablished (cf. *sandigdha-prāmāṇyaka* or *agṛhīta-prāmānyaka*) is as good as a dubious cognitive awareness (cf. *saṃśaya*). But even a dubiety, Nyāya asserts, may prompt us to act, and such action can very well be crowned with success. In such cases, Nyāya says, we *infer* the knowledge-hood of the awareness on the basis of some, confirmatory behaviour' as evidence. Behaviour, here, includes activities. Vācaspati has said that our actions and awareness (belief?) are (causally) related in the following way:

> Action or propensity to act depends upon the awareness of the object (*artha*), not upon the *certain* determination of it; for intelligent people act even from a dubious cognitive awareness of the object. It is not that those who act even being certain that the means will bring about an end (e.g., farmers ploughing fields for future crops) do not entertain (occasional) doubt about the result that is yet to come.[22]

The point is that even if the knowledge that my present perception is veridical or yields knowledge comes later, my present perception, whose knowledge-yielding character (truth-hitting character) has not yet been determined, can initiate action or behaviour that may be confirmatory in the end. Udayana says: 'Everywhere, one tends to act, having considered that there is more to gain by acting, and that even if the result is not confirmatory, the loss is less (than gain)'[23] (I follow Vardhamāna's interpretation).

According to Vācaspati, in the cases mentioned above, when the matters are sufficiently 'familiar', another inference is used, to establish the truth of an awareness. Vācaspati calls it the '*tajjātīyatā*' inference. I shall call it 'inference from likeness'. Briefly, it is this. Everytime that I am in the kitchen in the morning, I see a cup of tea on the table. In order to know that my perception

that there is a cup of tea on the table is veridical in such cases, I do not always need confirmatory behaviour (I go and take it in my hand, drink it, etc). Rather I infer then and there that the perception *that* there is a cup of tea on the table is veridical (knowledge-yielding), for it belongs to the same type, i.e. it is LIKE others, many others, I had had before. In such cases therefore, our action or tendency to act (or our behaviour) is prompted by a certainty about the object, for we already *know* that this perception is veridical. This explains our strong commonsense intuition that in many cases we act on the basis of a *dead* certainty about an object. This is admittedly an inference based upon a premise involving the rather intriguing notion of LIKENESS. It says that if *A* and the likes of *A* have been proven before to have the property *K*, then if *X* is like *A* (in essential points), *X* has *K*.

Udayana discussed this intriguing notion of LIKENESS.[24] Briefly, the LIKENESS varies with each type of cognitive structure. Besides, one sort of LIKENESS would be emphasized in the case of perception, another in the case of inference. Basically, the idea is this. On the first occasion, my awareness that 'there is a cup of tea on the table' (suppose on the first day) was no doubt a piece of knowledge, but I did not know immediately about its being a piece of knowledge until confirmatory behaviour proved it to be so. After some days however, I would start knowing its knowledge-hood immediately after I see the cup of tea, for I would instantly infer its knowledge-hood on the basis of its LIKENESS to my past veridical experience. The LIKENESS is also based, in this case, upon the identical structural content.

Just as most philosophers defend the commonsense assumption that '*a* is aware that *p*' virtually implies '*a* is aware that he is aware', most philosophers of both Western and Indian tradition would assert that knowledge of knowledge is virtually equivalent to knowledge *simpliciter*. However, the traditional philosophers used arguments based upon introspection to defend this thesis. Ryle has subjected this argument-from-introspection to severe criticism and thereby rejected the thesis. Nyāya, however, rejects the thesis on different grounds and propounds an alternative doctrine which may not be acceptable to a follower of Ryle.[25] Nyāya asserts that knowledge of knowledge is not virtually equivalent to knowledge *simpliciter*. Translated in terms of the episodic notion of knowledge, this would mean that what leads to the episode of knowledge in a person, *a*, is not identical with what leads to the episode of knowing that knowledge in *a*.

As we have noted in section 3, part of the apparent oddity in the Nyāya position can be explained away by contrasting the 'first person singular' statements with the 'third person singular' ones. The statement 'I know that *p* but I do not know that I know' is plainly absurd, but '*a* knows that *p* but he does not know that he knows' is not necessarily so. In fact, a follower of Nyāya would argue that the second statement is not at all absurd. This will simply mean that the set of immediate (causal) conditions that leads to the episode of *a*'s knowing that *p* is not identical with the set of conditions that leads to the

episode of *a*'s knowing that he knows that *p*. Not only can the two episodes take place at different times, they can also have different causal precedents.

Udayana says that all of us have an inherent propensity in us to desire and look for knowledge (cf. *samutkaṭa-vāsanā*), but the fact is that a cognitive event only occasionally amounts to knowledge (becomes a knowing event).[26] As a result, we frequently take (mistake) a false awareness to be a piece of knowledge. A man, for example, can take the appearance of a wandering monk and we would quickly (*jhaṭiti*) take him to be a monk; but we cannot say that we *know* in such cases, unless we also know whether the appearance is faked or genuine, as the case may be. For a doubt as to whether or not the appearance was genuine would be overwhelming. In an 'unfamiliar' situation (*anabhyāsa-daśā*) of the above kind when a cognitive event arises and is also grasped (known), it is commonly felt that an overwhelming doubt as to whether this cognition is genuine (i.e. a piece of knowledge) or not often arises within a very short period (say, in the second or third moment). This fact cannot be explained if we suppose that when a person knows that he is 'AWARE', he knows *ipso facto* that he 'KNOWS'. Moreover, we have to say that the person has already come to know about his awareness, i.e. that he is aware that *p*, if the said doubt as regards the knowledge-hood of the awareness is to be possible. For doubt regarding the qualifying characters, A-ness or B-ness, presupposes knowledge of the subject entity (*dharmin*). In other words, if somebody doubts whether an object is a camel or a kangaroo, he must have some acquaintance (at least a vague visual experience from a distance) with the object itself. Here the subject-entity is the awareness itself. Hence an awareness of this awareness-event is a prerequisite for the said doubt to arise.

The doubt regarding the knowledge-hood of an awareness *infects* what is grasped by the awareness itself. This doubt it to be removed by an inference to ascertain the knowledge-hood of the awareness concerned. In 'unfamiliar' situations, as we have already explained, the inference is based upon 'confirmatory' behaviour. In 'familiar' situations it is based upon 'likeness' with other, already decided, knowledge-episodes, the second inference being very natural, automatic, and almost unconscious (it is not 'consciously' done unless, of course, we are sufficiently provoked). According to Nyāya, this fact misleads the opponent into the belief that if a person knows that he is aware that *p* then he also knows that he knows that *p*.

With such arguments, Nyāya supports the contention that knowledge of knowledge is neither equivalent to knowledge *simpliciter*, nor even to knowledge of the awareness event (which may, in fact, be knowledge). This seems to go against the new 'formal' proof offered by J. Hintikka in defence of the thesis that '*a* knows that' *virtually* implies '*a* knows that he knows that'. But I do not think that there is any conflict here as far as the 'formal' proof of Hintikka is concerned. Hintikka sharpens the notion of knowledge well enough and makes several assumptions in order to make his thesis almost irresistible. In fact, his basic assumption is the condition C.KK*, which is based

upon the rule A.PKK*, and the equivalence of knowledge of knowledge with knowledge *simpliciter* really turns on this assumption. But the infallibility of this rule may be disputed. Hintikka himself is quite aware of the problems involved here. He also requires, for his thesis to obtain, that the person referred to by *a* in '*a* knows that' knows that he is referred to by it.[27]

E.J. Lemmon once clearly rejected the thesis that "*a* knows that...' implies '*a* knows that he knows that...'. He said: '...there is a clear sense in which it is untrue: there are many things people know without realizing that they know them.'[28] It is significant to realize that Lemmon disagreed with the Hintikka-type view even without developing a sense of knowing that may be identical with that of Nyāya. The upshot is that one cannot *deductively* prove that knowledge *simpliciter* is equivalent to knowledge of knowledge, unless one prefixes the notion of knowledge so as to make the thesis irresistible. And this is what Hintikka has apparently done. The insight from Lemmon's disagreement would be that, in some acceptable sense of knowing, very little of the kind of epistemic logic (that Hintikka envisioned) would be forthcoming.

This would be a good place to explain further the Nyāya notion of knowledge. Nyāya would say that *a* knows that *p*, provided:

1. *a* is aware that *p*,
2. proper (causal) conditions for generating a knowing event have obtained;
3. certain psychological conditions, e.g. dubiety, awareness of the opposite of *p*, etc. do not obtain; and
4. *p* is the case.

It now seems feasible to say that a subject, *a*, knows that p at time t_1, but he does not know that he knows that *p*. Notice that *a* does not have here the right to assert that he knows, even if all the four conditions are met. In other words, if he can assert that he knows, then Nyāya would say that he already knows that he knows. Even if *a* remembers later on that *p* was the case, Nyāya would say that *a* might have already known that he knew that *p*, although there is another possibility. It may be that *a* remembered simply the fact that *p*, not the fact that he knew that *p*; and from this fact of remembering that *p*, he now infers (i.e. knows) that his previous awareness was a piece of knowledge. The last event is an inferring, not a remembering. .

In the light of the points mentioned above, some comments on Lemmon's example may be in order. Lemmon says that if he suddenly remembered an obscure fact about Persian history which he had learned as a child, it would be said that he knew this fact; but until he remembered it he did not know that he knew it. This is misleading. Lemmon is obviously against taking knowledge to be episodic ('current action' in his language), as Nyāya would like to have it. But in spite of this difference the following Nyāya observation is possible. Nyāya would say that it all depends upon what exactly Lemmon remem-

bered. If he remembered simply that obscure fact about Persian history, then he is only warranted to assume that he knew it before. But if he remembered that he learned (knew) it in his Persian history class, as is often the case, then he would be warranted to assume, as we would be to assume about him, that he knew that he knew it (when he learned it). In fact, Lemmon's example is unfortunate from this point of view, for learning in a class is very often the case of knowing that one knows (in the Nyāya sense of the term). Thus unless one so defines knowledge as to make it analytically true that knowledge *simpliciter* implies knowledge of knowledge, it would always be possible to say of somebody that he knew that *p*, although he did not know at that moment that he knew that *p*. Thus the Nyāya thesis may very well be defended.

Our criticism of Hintikka here may appear to be too hasty. For, after all, Hintikka constructed a 'formal proof'. But it is rather refreshing to note that we are not alone in rejecting the second part of the Hintikka thesis. Among the philosophers, A.C. Danto has very convincingly argued that the above part of Hintikka's theory (or that of Schopenhauer whom Hintikka cites as a predecessor in upholding it) is false, provided Hintikka by his use of the verb 'to know' intends to capture *usage*. In short, Danto points out, by using what he calls his 'style of *grosso-modo* proof', that the conjunction of '*a* knows that *p*' and '*a* does not know that *a* knows that p' is not inconsistent.[29]

The main argument of Danto is that '*a* knows that *a* knows that *p*' has a truth-condition in excess of the truth-conditions for '*a* knows that *p*', and 'in such a way that the full satisfaction of the truth condition of the former is satisfied'. It is thus possible to hold that the former could be false while the latter is true. Danto explains this point as follows: we can take the notion of 'understands the sentence *p*' as giving a truth-condition for 'knows that *p*'. Thus the former would require that *a* understands the sentence '*a* knows that *p*' while the latter simply that *a* understands the sentence *p*. Danto further comments: 'And surely it is possible to understand a great many things without understanding what knowledge is, or what "knowing that" means.'[30] All this goes to support the Nyāya view against Hintikka and the Mīmāṃsakas of India. But we should also note that Danto does not contribute to episodic conception of knowledge as Nyāya does. And this might explain the fact that Danto reaches a conclusion similar to Nyāya against Hintikka through a slightly different route.

In the case of perceptual awareness and awareness derived from linguistic expressions (*śabda*), Nyāya clearly says that knowledge-hood of such awareness is established (known) by an inference based upon the evidence of either the 'confirmatory behaviour' or LIKENESS (according as it is an 'unfamiliar' or 'familiar' situation). But there seems to be a controversy among the Naiyāyikas, which most probably was initiated by Vācaspati, about how the knowledge-hood of this kind of inference as well as of the *inward* perception that caps an awareness is to be established. This will lead us to the next discussion.

5. Inference, Confirmation and Introspection

There are many problems that arise in the context of the Nyāya view about knowledge of knowledge (that has been stated in the previous section). Naiyāyikas tried their best to resolve these problems and I shall deal with a few of them here. Several points must be understood when we try to formulate the Nyāya view (as Gaṅgeśa makes them clear).

(1) Doubt is infectious. If a entertains a doubt regarding the knowledge-hood of his awareness that p, then a's awareness becomes *infected* with doubt and this means that a cannot be sure whether p.

(2) Human action is not always prompted (i.e. caused) by knowledge. Thus a may act with regard to p even when he has simply an awareness that p (even when he cannot be sure).

(3) A person can be sure that p, only if he has a certitude (an awareness) that p and this awareness is *not* infected or overwhelmed with doubt as regards its falsehood. He does not always have to be sure by ascertaining the knowledge-hood of his awareness.

(4) One may say: if c_2 ascertains the knowledge-hood of c_1, we may need another c_3 to ascertain the knowledge-hood of c_2 and so on. This inifinite regress can be stopped in the following way. If c_2 ascertains the knowledge-hood of c_1, and no doubt about the falsehood of c_2 arises, there is no need to look for c_3, etc. to ascertain the knowledgehood or otherwise of c_2.

(5) Actions, behaviour, etc. are 'shaky' (cf. *sakampa*) when they are prompted by dubious awareness. They are 'unshaken' (*niṣkampa*) when prompted by a certitude about p. Such certitude may arise because either no doubt regarding the falsehood of the awareness has arisen; or when such doubts arose, they were removed on the basis of evidence.

(6) In sum, action in us is never produced by knowledge of knowledge. A person acts because he knows (not because he knows that he knows) or he is simply aware, or he is in doubt but wishes to benefit from doubt, etc. (cf. Pascal's wager).

All this would apply to perceptual knowledge and they can be applied (as Vācaspati and Udayana have shown) *mutatis mutandis* to scriptural knowledge.[31] Three further cases remain to be examined: (*a*) inferential knowledge, (*b*) knowledge of the 'result' (*phala*), that ensures confirmatory behaviour and (*c*) inward perceptual recognition.

First, let us deal with inference. The sceptic, who is fond of the infinite regress argument, might say: if some inference is supposed to impart knowledge of the knowledge-hood of an awareness, then we may need another inference to examine what the former inference is said to establish. Vācaspati answers this by saying that an inference properly made would be 'self-verifying' in nature. This cryptic statement of Vācaspati became a matter of controversy for the later Nyāya. According to Vācaspati, an inference is 'properly made' iff it is based upon a reason or an evidence (figuratively called 'inferen-

tial mark') that is *invariably* connected or concomitant with the property that is to be inferred (cf. *anumeyāvyabhicāriliṅga-samutthatvāt*). In other words, if invariable concomittance is guaranteed between *A* and *B*, then from *A* we infer *B*, and in this nothing can go wrong. If inference follows this 'logical' rule, it imparts indubitable knowledge (cf. *niṣkampam upapadyate jñānam*). For,[32] 'The 'mark' is there (present), and the 'mark' cannot be present unless the 'marked' (the property to be inferred) is present.' It is not clear whether the point of Vācaspati is that a logical (argument-like) inference is valid *a priori*, because the principle of such inference embodies a necessary truth. Perhaps this would be a *volte face* for a Naiyāyika. He says that any inference, whether it is of the kind (described above) that is based upon the logical 'mark' called confirmatory behaviour or upon a logical 'mark' about which all kinds of doubt regarding its non-concomitance or deviation have been removed (cf. *nirasta-samasta-vyabhicāra-śaṃkasya*), would impart knowledge, and knowledge-hood of such inferential cognition cannot be doubted.

Vācaspati's expression 'self-verifying' (*svata eva pramāṇa*) would, of course, mean that the knowledge-hood of such inferential awareness (conclusion) would be known by the same set of conditions that would generate knowledge of that awareness itself. Since, according to Nyāya, each awareness is cognized by an *inward* perception, in this case also when the inferential awareness arises an *inward* perception would grasp such an awareness as well as its knowledge-hood. In other words, what Vācaspati intends to say (as Vardhamāna explains) is: when I have inferred that *p* I *inwardly* perceive that I have inferred that *p*, and by the same token I inwardly perceive that this inferred awareness is a piece of knowledge.[33]

Udayana reformulates the matter as follows. In the case of inference, i.e. inferential awareness, doubt may arise as regards its knowledge-hood in either of two ways. We may doubt the adequacy of the causal factors involved. Or we may doubt the knowledge-hood of the 'concluding' (resulting) awareness. Two relevant causal factors are involved: Knowledge of the concomitance (invariability) between *A* and *B*, and knowledge of the presence of *A* (in the case under consideration, i.e. in *pakṣa*) on the basis of which we infer *B*. Now if these two pieces of knowledge are established (known), Udayana says the first contingency, i.e. arising of the first kind of doubt, is removed.

The second contingency is removed as follows. The inferred conclusion is '*B* is there'. The relevant doubt would be of the form: whether this awareness is a piece of knowledge or not. This would, according to Nyāya, *infect* the conclusion and the awareness would then be virtually equivalent to a doubt of the form, 'perhaps *B* is there, or perhaps not.' But this latter doubt is, according to Nyāya theory, what actually initiates the process of inference. (It is technically called *pakṣatā*.) In other words, people infer generally in order to remove such a doubt; and hence when inference has taken place (i.e. an awareness '*B* is there' has arisen) the said doubt would have been removed already. Therefore, both types of doubt are removed in this way. Hence when

the *inward* perception takes place to grasp the inferential awareness (i.e. when I know that I have inferred that *B* is there), it grasps also, in the absence of any possible doubt, the knowledge-hood of the said awareness. This means that we do not need a further inference in order to know the knowledge-hood of the inferred conclusion (awareness). (And this may be a good answer to a Nāgārjunian sceptic who talks about a vicious circle or an infinite regress.)

This position of Vācaspati does not admittedly fit well with the rest of the Nyāya system. But I do not think it is entirely unsatisfactory. We should notice that the so-called 'self-verifying' character of an inference is not essentially the same as it is in the rival (Mīmāṃsā) schools. The Mīmāṃsā school seems to assume that knowledge-hood is the *natural* trait of an awareness-event (only 'faulty' causal factors give rise to the cases of 'faulty' awareness, falsehoods); and hence when the awareness is known its knowledge-hood is also *necessarily* known along with it. For Vācaspati, however, the knowledge-hood of the inferential awareness is known only contingently along with the knowing (*inward* perception) of the awareness itself. It is insisted upon, for example, that this happens only when all the possible doubts are removed. Udayana has shown how such possible doubts can be removed (see above). Further, inference is not said to be indubitable here on *a priori* grounds: what is appealed to is only a *practical* impossibility (cf. 'Contradiction of Practice' = *vyāghāta*) of raising any doubt.

Vardhamāna adds that the *inward* mental perception that grasps the inference *B* is there' grasps it also *as* an inference. Since 'inference' means an awareness derived from sound evidence or reason, our *inward* perception grasps the awareness as one derived from a *logical* evidence. In Nyāya theory of inference, what is derived from a *logical* evidence (*salliṅga*) can never go wrong. As Vardhamāna insists: 'For, an inference produced by the 'consideration' of a (logically) sound evidence is never false or a pseudo-inference.'[32] If this is correct, then our knowledge of our own awareness *as* an inference would automatically be knowledge of its soundness, i.e. its knowledge-hood. This implies that the Nyāya theory of inference is computational and the mechanism of inference can never deliver *false* inference as output. The output could be a false awareness (a pseudo-inference) if only the input (the "consideration" of evidence) is false. If the input (the premise or premises) is not false but the conclusion is not really *entailed* by it, the Nyāya mechanism for inference would not generate any output, any inferential awareness. For it would reject the input and say, as it were, 'it does not compute'. In other words, while in the Western tradition one can draw a *fallacious* conclusion from some premise (and hence we talk about 'logical fallacies' in such cases), one cannot INFER, in the Nyāya sense of the term, using such a premise as one's input or initial awareness.

In spite of the above explanations by Udayana and Vardhamāna, later Naiyāyikas never felt happy about such a view of Vācaspati. To be sure, while one can agree with the point that inference, properly made, is *always* true and

hence a piece of knowledge (in other words, truth would arguably be its omnitemporal, if not its necessary, character), one cannot see why it would *not* be possible sometimes to raise doubts as regards the truth or knowledge-hood of some particular inference. Gaṅgeśa, Vardhamāna *et al.*, think that such doubts can be entertained, and when they arise in us a further inference is needed to resolve them. Hence Vācaspati's expression *svata eva* is actually interpreted to mean 'with ease' (*sukara eva* in Vardhamāna). Vācaspati's cryptic comment would then mean, according to Gaṅgeśa, the knowledge-hood of an inferential awareness is easily grasped. And this means that doubts as regards its falsehood are *generally* absent and hence there is *unshaken* activity after inference.

Vardhamāna suggests another alternative explanation. The 'self-verifying' nature does not apply to all types of inference, but only to the inference by which we infer the character of knowledge-hood in any other awareness. Hence the inference based upon confirmatory knowledge or LIKENESS would be knowledge, and knowledge-hood of such inference would be known as soon as that inferential awareness itself is known (by an *inward* mental perception). The ground would be almost the same as before: all doubts as regards this particular type of inference going wrong are removed and hence further doubt should not arise.[35]

This leads to the second case: confirmatory behaviour. Jayanta directs his attention to the notion of 'confirmatory behaviour' that is used as the 'logical' mark to infer knowledge-hood of some awareness. He refers to the interpretation of some previous teacher or teachers (cf. *ācāryaiḥ*), who say that confirmatory behaviour means another awareness that ensues upon the first or an awareness of the logical evidence to confirm the first awareness. The idea is that if I see a man approaching and later on shake hands with him, this second awareness of mine confirms the first. Or, the shaking of hands would be the logical mark, my awareness of which (cf. *viśeṣa-darśana*) will establish that he is a man, which in turn would show that my perception was veridical. However, Jayanta rightly rejects such interpretations and says that Vātsyāyana, who originated the notion of confirmatory behaviour in the first sentence of the *Nyāya-bhāṣya*, meant by it a sort of confirmatory knowledge or confirmation by virtue of the 'effects' or 'result' expected of the object known (cf. *arthakriyākhya-phalajñānam*). My perception that it is water there would be known to be veridical if it, for example, quenches my thirst. Awareness of the latter fact would be called *phalajñāna*, confirmatory knowledge, or knowledge of the 'result'.

The question now arises about how we know the knowledge-hood of the confirmatory knowledge, according to the Nyāya scheme. Here Jayanta differs from Vācaspati in resolving the issue. Vācaspati insists that cases of confirmatory knowledge are similar to that of 'familiar' situation, and hence an inference based upon LIKENESS is needed to know its knowledge-hood. Jayanta says that confirmatory knowledge does not stand in need of verification. It goes against the invariable practice of all persons to raise doubt about the

knowledge-hood of the confirmatory knowledge. Jayanta almost claims that it is impossible to entertain a doubt here. For one thing, since my purpose has been served (cf. *siddha-prayojanatvāt*), i.e. my thirst has been quenched, there is no necessity to examine or question the awareness any further. In other words, absence of any doubt accounts for the non-arising of the question whether it is a piece of knowledge or not. For Jayanta says: how can I doubt whether I have a knowledge of water or not when I am already in the middle of water—taking a bath, for example? But this is only a practical impossibility, not a logical one. For one can easily imagine that it is all a dream, my thirst and the quenching of it, etc. Assuming this objection, Jayanta gives an argument that he himself repudiated in another connection. He says that the difference between dream experience and waking experience can be marked by our inward feeling (cf. *saṃvedyatvāt*). 'Here I am awake, not dreaming'—an inner perception of this kind is concomitant with our waking experience.[36]

This, however, is a desperate attempt to get out of a tight corner. For Jayanta himself agreed (a few pages earlier) with the sceptic, as against the other Naiyāyikas and Mīmāṃsakas, that there cannot be any ostensible mark that we are necessarily aware of, when a perception arises, whether it is veridical or not. He challenged his opponent to spell out such specific mark as would unmistakably distinguish the veridical perception from the non-veridical one. For it cannot be clarity or vividness (*spaṣṭatā-viśeṣa*, probably mentioned by Dharmakīrti in one connection), nor can it be unshakable disposition to act (*niṣkampatā*; Vācaspati refers to it), nor absence of any doubt, nor perceived absence of any contradiction; for all of them would equally and indiscriminably characterize both an illusion and veridical perception and, one may add, even a dream. Even if we concede Jayanta's point about dreaming and the presence of our 'inner' evidence in waking experience, it is quite possible to imagine a situation, following Vasubandhu, which is equivalent to that of a mass hypnosis, or a Cartesian situation imagined to be created by an evil demon, or the case of a 'brain in a vat' as imagined recently by Hilary Putnam, where 'inner' evidence will not be of any help.[37] Jayanta, however, tries an alternative way of establishing our knowledge of the knowledge-hood of the confirmatory knowledge. We become certain about the truth of the confirmatory knowledge only after a satisfactory examination of all its causal factors. This would, therefore, imply that confirmatory knowledge may need verification on occasion. I can examine, for example, whether my eyesight is defective or not, whether I am excessively hungry (and therefore hallucinating those sumptuous dishes), whether I am dreaming or awake, and so on.

The opponent might say that we can in the same way engage ourselves in examining the causal factors to determine the veridicalness of the first perception for which confirmation was needed. Why do we have to resort to such a method in the second, confirmatory knowledge, and not in the first one? Jayanta answers that this is also possible but generally people resort to examining the confirmatory evidence rather than examining the causal factorse of the

first perception when it arises. If I see water, I immediately act to see whether it quenches my thirst (provided I am thirsty); and if it does, my first perception is confirmed to be a piece of knowledge. This is a much easier way than examining the causal factors of the first perception and people usually take the easier way out. To quote: 'Who would ignore the proximate and go for the distant object?' In sum, there is a practical solution to the sceptic's problems, but the super-sceptic can never probably be answered satisfactorily.

In confirmatory knowledge we, in fact, reach the end of the line. If the regress which the sceptic points out has to stop anywhere then it stops here. Mortiz Schlick has commented about the nature of confirmations (as Mohanty has already pointed out): 'They are an absolute end. In them the task of cognition at this point is fulfilled...it gives us a *joy* to reach them, even if we cannot *stand* upon them' (my emphasis).[38] Jayanta holds another view that coincides with that of the sceptic. He says that it is possible for all cases of our awareness to be considered as infected with doubt or uncertainty in the beginning, i.e. prior to confirmation, etc. For so long as the certainty about its knowledge-hood (or otherwise) has not arisen we can say that there is a lack of certainty as regards the truth of my awareness, although an actual doubt has not arisen; and this lack of certainty transmits itself to the object of my awareness or 'infects' it. Hence there is a possibility of universal doubt in this extended sense of the term 'doubt'. Jayanta says that by 'doubt' here he would designate the lack of certainty which characterizes each awareness due to the lack of our knowledge about its truth.[39] The reason for conceding this position to the sceptic has already been explained. The Nyāya position that the knowledge-yielding character of an awareness cannot be known at the moment the awareness arises may entail such a possibility of universal doubt. We will initially lack certainty about the truth of any awareness. Jayanta says clearly that he is not arguing for the establishment of the possibility of universal doubt, but the Nyāya position might entail this possibility.[40] Each awareness, in other words, is suspect until proven not guilty.

Vācaspati, I have already noted, has a different view about the cases of confirmatory knowledge. He thinks that they should be treated in the same way as our perception of 'familiar matters' (*abhyāsadaśāpanna*) is treated. For they are after all 'familiar' through habit, repetition, practice, etc. Hence our knowledge of the truth of the confirmation is given by the inference (of the kind described before) based upon LIKENESS as the logical mark. Many times, for example, I drink water and thirst is quenched. Hence the 'instant' inference based upon LIKENESS gives the required knowledge that the confirmatory awareness of the quenching of thirst is true or is a piece of knowledge. The former confirmatory awareness only reinforces the latter. But it is possible to reach a point when I am drinking water for the first time to quench my thirst (before now, suppose I drank only coke);[41] in that case the inference based upon LIKENESS would not be available to me. Vācaspati anticipates this point and answers that in this case my tasting (drinking) of water belongs to the class

of mundane objects or matters with which no 'familiarity' has been developed (*anabhyāsa-daśāpanna*). Therefore, here my action or tendency to act would (causally) follow from mere awareness which may even be a dubious one, but not from my *knowledge* that it is a piece of knowledge. When confirmatory behaviour follows, I become truly aware that I have a confirmatory knowledge. Vācaspati qualifies this statement by saying that such further confirmation of the initial confirmatory knowledge is needed only when we entertain a doubt about the veridicalness of the initial confirmatory awareness on the analogy of dreams, etc. The idea is that I might experience quenching of the thirst but still I may not be sure whether it is not a dream, etc. for in dreams, etc. I can also have the same experience. When such a problem arises, I depend upon confirmatory behaviour to support my confirmatory knowledge (e.g. I may just examine whether the thirst is gone, wait for a few minutes, etc.).

Vācaspati, therefore, gets out of the dilemma posed by the sceptic as follows. The problem is this. In saying with Nyāya that an awareness is known to be knowledge by another knowledge—in fact, an inference—we may end up with either a vicious circle or an infinite regress. For even to make such an inference possible we need a knowledge of the logical 'mark', i.e. either a knowledge of what we have called LIKENESS or the confirmatory behaviour. Now the second knowledge may need further confirmation. In other words, we have to know its knowledge-hood to prevent the 'infection' of doubt. (A dubious awareness of the logical mark does not generate inference.) Vācaspati says in unmistakable language:

> The awareness of the logical mark LIKENESS, belonging to the first awareness, is a mental perception. Falsity of such mental perception is not (never?) to be found, and hence all doubts about its being wrong are completely (*parītaḥ*) removed. Therefore knowledge-hood of this (mental perception) is 'self-established'. Hence there is no infinite regress.[42]

Here 'self-established' is explained again by Vardhamāna as 'being known (established) by (another) *inward* (mental) perception, which grasps the first mental perception'. An awareness, say c_1, whose veracity is not known yet, certifies the knowledge-hood or veracity of another awareness, say c_2, provided no doubt has originated regarding the lack of veracity of c_1. If such a doubt arises, it infects the object of c_1, and thereby renders the veracity of c_2 dubious. In such cases we have to remove the initial doubt by the knowledge of c_0 which will certify the veracity of c_1, and it in its turn will certify the veracity of c_2. This need not lead to an infinite regress as long as we admit with Nyāya that a piece of knowledge does not have to be *known* first as a piece of knowledge for it to certify the veracity of another. The last in the series (backwards), c_0, can by itself do the job of certifying, and the cognizer may meanwhile move to a different subject and/or may not pause to question the vera-

city of c_0. This seems to be a better and pragmatic explanation of the Nyāya reply to the sceptical charge of infinite regress.

If Vācaspati is to be interpreted *literally*, then one has to say that he divides knowledges (knowing events) into two groups. There are those cases, whose knowledge-hood is established by a separate inference: external perceptions and knowledge from scriptures or linguistic expressions. There are others whose knowledge-hood is 'self-established' (i.e. established by whatever grasps the awareness itself): inference, *upamāna* (analogical identification), and mental perception. Udayana adds one more item to the second list: *dharmi-jñāna* (perceptual awareness, internal or external, of the entity that constitutes the subject-entity of a 'propositional' or constructive awareness), e.g. awareness of *a* which is a constituent of the awareness '*a* is *F*'. Udayana believes that the knowledge-hood of the awareness of *a* cannot be doubted in this case, for that would make the construction '*a* is *F*' practically impossible. In other words, if I am already aware that *a* is *F*, I must have already an awareness of *a*.

The prevailing Nyāya view, however, is that knowledge-hood of all knowing events *can* be established by an inference (of either kind described above), whenever it is possible to doubt whether the cognitive event concerned is a piece of knowledge or not. Udayana, therefore, offers the following compromise between Vācaspati's statement and that of other Naiyāyika's. When Vācaspati uses the expression 'self-established', he simply means that it is not the case that these are never self-established and this implies that these knowing events are *mostly* (though not always) self-established.

In other words, according to Udayana, Vācaspati's intention is to underline the undeniable fact that these knowing events are such that their knowledge-hood is *easily* (cf. *sukara eva*) established by the immediately succeeding mental perception of these events. This is so precisely because chances of doubt, as I have already noted, are practically non-existent in these cases. But Udayana insists, it is quite (logically) possible that a person is in doubt as regards their knowledge-hood. In such remote cases, however, their knowledge-hood can be established by another inference (cf. *parataḥ*). The supposed infinite regress can be stopped through practical considerations that we have already noted.

Another important point that we must note in this connection is this. Both Gaṅgeśa and Udayana seem to allow that our mental *inward* perception of inner events, such as, cognition, pleasure, pain and desire, is *invariably* a piece of knowledge (cf. *prāmāṇya-niyatatvāt*, Gaṅgeśa), although we may not *always* know its knowledge-hood automatically. To show this the following argument is suggested.

Let us suppose that a person, *a*, is aware that this is silver. This awareness may be true or false according as the object identified or referred to on that occasion by 'this' is a piece of silver or not. Next, he has an *inward* (mental) perception of this awareness in which he is aware that he is simply aware that this is silver. Since the second awareness grasps the first simply as an aware-

ness (not as knowledge or illusion) nothing can possibly go wrong in it. The second awareness could have been wrong or false only if the first awareness were not, in fact, an awareness. But this is ruled out from the beginning. This point seems to be intuitively grasped when somebody says: 'How can I be wrong about my own feelings, intense pain, etc.?' Udayana says that our inner episodes are sometimes characterized by an intensity (*tīvra-saṁvegitā*) such that they force themselves into our consciousness, such as some intense pain. Some cognitive events (awareness) have this character of intensity, and hence there always arises a mental inward perception of them; and such perceptions can never be misperceptions. This would mean that, according to Nyāya, one cannot be deluded about one's being in pain etc.:

> Just as the knowledge-hood (of an awareness), with regard to "unfamiliar" situations, is ascertained (i.e., known) by confirmatory behaviour, the falsity (of an awareness) is ascertained by failure of such behaviour. Similarly, just as before the confirmatory behaviour ensues in "familiar" situations knowledge-hood is ascertained by LIKENESS, falsity (in such situations) is also ascertained (through LIKENESS).

A person suffering from eye-disease will see a double-moon repeatedly in the evening sky, and this will, therefore, be a case of 'familiar' situation. But he will still take it to be false on the basis of the LIKENESS inference. He will see that this cognition resembles in relevant respects other cases of false awareness (where falsity has already been determined). This is the general LIKENESS. He would also see that his cognition resembles, in essential details, his first awareness of the double moon (when his eye-disease started and when he ascertained its falsehood by asking others, etc.).

This shows that Nyāya is consistent in maintaining that a person may be aware that he is aware that *p*, but this is not enough for him to know whether *p* is true or not. Knowledge-hood and falsehood are properties of his (first) awareness and he may remain unaware whether his awareness has such a property or not even when he is aware of his (first) awareness. Usually an inference (of either kind described above) helps us to establish the knowledge-hood as well as falsity. However, when an *inward* perception is grasped by another *inward* perception, Udayana says that its specific characters, *inwardness*, etc. are also grasped thereby. This is another way of saying that we grasp its knowledge-hood also by the same token. But if we still indulge in a doubt as regards its knowledge-hood, we have to fall back upon an inference to resolve it.[43]

NOTES

1. A.J. Ayer, 1956, pp. 23-24.
2. Sālikanātha, pp. 170-73.

3. Kumārila Bhaṭṭa holds that a cognitive episode is imperceptible, that is to say, it is not even amenable to *inner* perception. According to him, we become aware of the occurrence of a cognitive episode in us with the help of an automatic inference: we know the object first, and then from the known-ness of the object we infer that a cognitive episode has therefore arisen. This is called the theory of *jñātatā-liṅgakānumāna*.
4. See Kumārila, *Codanā-sūtra section*, verses 33-61. See also Gaṅgeśa, *Prāmāṇyavāda* section.
5. This position is ascribed to the Sāṃkhya school by Kumārila.
6. See Dharmakīrti's introductory comments in his *Nyāyabindu*.
7. Diṅnāga, 'Mānasaṃ cārtharāgādi sva-samvittir akalpikā', *Pramāṇasamuccaya*, ch. i, verse 6ab. See M. Hattori, pp. 92-94.
8. M. Nagatomi, pp. 243-60.
9. Mokṣākaragupta, ch. i, 6.1. See Y. Kajiyama, pp. 45-47.
10. *Nyāyabindu* ch. i, 10.
11. 'Kalpanāpi sva-samvittav iṣṭā nārthe vikalpanāt', *Pramāṇasamuccaya*, ch. i, verse 7ab.
12. *Ibid.*, *vṛtti* under verse 11ab. See M. Hattori, pp. 29-30.
13. Dharmakīrti, *Pramāṇavārttika*, ch. iii, verses 385-86.
14. See M. Hattori, p. 30, pp. 111-13.
15. Śāntarakṣita, verse 2011.
16. The oft-quoted line is: 'Sahopalambhaniyamād abhedo nīla-taddhiyoḥ'.
17. John Locke, *Essay*, II, i, 4.
18. J. Hintikka, 1962, pp. 79-81.
19. See note 16 above. Another oft-quoted line of Dharmakīrti is: 'Apratyakṣopalambhasya nārthadṛṣṭiḥ prasidhyati.' See for a discussion of this line, B.K. Matilal, 1974, pp. 145-47.
20. Udayana, *Pariśuddhi* (A. Thakur's edn.), p. 100.
21. *Ibid.*, Vācaspati (Thakur's edn.), p. 29.
22. *Ibid.*, p. 29.
23. Udayana, *Pariśuddhi* (Thakur's edn.), p. 95. For Vardhamāna's comment, see Bibliotheca Indica edn, p. 100.
24. *Ibid.* See comments of both Udayana and Vardhamāna. See also J.N. Mohanty, pp. 53-54.
25. Thus Hintikka comments: '...Ryle rejected, namely, that knowing something virtually implies knowing that one knows.' Hintikka, 1962, p. 111.
26. Udayana *Pariśuddhi*, (Bibliotheca Indica edn.), p. 49.
27. J. Hintikka, 1962, pp. 106-10.
28. E.J. Lemmon, pp. 38.
29. A.C. Danto, pp. 100-03.
30. *Ibid.*, p. 101.
31. Vācaspati (Thakur's edn.), p. 29; Udayana, *Ibid.*, p. 99.
32. *Ibid.*, p. 29, and p. 97.
33. Vardhamāna (Bibliotheca Indica edn.) p. 112.
34. *Ibid.*, p. 112. Vardhamāna comments: 'Na hi salliṅgaparāmarśad anumitir ābhāsībhavatītyarthaḥ'. For Gaṅgeśa's comment see *Pratyakṣa* volume, pp. 283-84.
35. Vardhamāna, *ibid.*, p. 112.
36. Jayanta, pp. 158-59.
37. H. Putnam, pp. 1-21.
38. M. Schlick, 'The Foundation of Knowledge,' in A.J. Ayer (ed.) *Logical Positivism*. See also J.N. Mohanty, p. 52n.
39. Jayanta, p. 157.
40. Jayanta, p. 157; J.N. Mohanty calls this an 'absurd' view. See Mohanty, p. 55n. I do not think this to be a fair criticism: each awareness is a 'suspect' until proven innocent.

41. This is indeed a possibility. The young son of my American friend once commented in my presence that he drank only coke for he thought that drinking water would not quench thirst.
42. Vācaspati (Thakur's edn.), p. 30. See Udayana's comment in *ibid.*, p. 99.
43. *Ibid.*, p. 99. Compare Udayana's comment: 'Utpatter evārabhya viṣaya-viśeṣa-grahaṇa-grastatvāc ca na śaṅkāvakāśaḥ.'

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THE INDIAN CONCEPTS OF KNOWLEDGE AND SELF

(Second instalment)

KALIDAS BHATTACHARYYA

The Nyāya-Vaiśeṣika doctrines that mental states are short-lived and that two or more such states cannot co-exist were examined in the last section. We arrived at the following conclusions :

(*i*) There is no possible denial of mental states as emergent and cessant. (*ii*) Their cessation is due to no foreign cause, they are self-destroying ; and continuation is not incompatible with self-destruction. (*iii*) Co-existence of two or more mental states is not merely not impossible but often a fact.

In the next section we propose to examine in detail the Nyāya-Vaiśeṣika concept of *Object*.

SECTION III

The concept of object examined

A. *Nyāya-Vaiśeṣika concept of Object reiterated*

Nyāya-Vaiśeṣika has distinguished between object (*viṣaya*) and the real (*padārtha*). A real becomes an object when it is *known* ; and as the content of a *possible* (not actual) knowledge, it is a *possible* object. The real is that which as absolutely independent of my present knowledge has only been revealed by it. When it is so revealed (known) there occurs between it and the knowledge a relation which as belonging to the real is called its objectivity (*viṣayatā*), but as belonging at the same time to the knowledge it is subjectivity (*viṣayitā*) of that knowledge. Objectivity, unless it be only *possible*, is, in other words, an extrinsic relational property accruing to the real when it is known.[1] This concept of objectivity was elucidated in further details in Section I.

In that Section it was also shown that this objectivity is almost a tertiary property, in the sense that though it belongs to the real, and not, as objectivity, to the knowledge of the real, it yet, as a relational property[2], is constituted by that knowledge.

For a proper understanding of this two questions which were not raised in Section I need here be examined. They are (*i*) whether the relation cannot be extrinsic in the sense that it is not constituted by either term, and (*ii*) whether

[1]Subjectivity, however, is not in this way an extrinsic property of knowledge. We have shown in Sections I and II that, according to Nyāya-Vaiśeṣika, every knowledge is necessarily *of a real*. This means that with the very emergence of knowledge it stands as subjective (*viṣayin*). We are here describing the Nyāya-Vaiśeṣika view of object only.

[2]By 'relational property' here is meant relation itself as the property.

objectivity as a property (relational or not) may not be due to knowledge as an efficient (*nimitta*) cause, not constituted by it.

The reply to the first question would be this:

Relation may often be extrinsic in the sense indicated, but never so in certain cases, particularly where it is between knowledge and the real that is known. Between the world of knowledge and that of reals there is nothing that is not included in either. Hence the relation between an instance of knowledge and the real known must belong to one of these worlds. As a matter of fact, it is found to belong to either alternatively: knowledge is *of the real*, and the real is *known*. In the former case the relation belongs to knowledge, in the latter it belongs to the real. The relation between knowledge and the real is not, in other words, a simple affair like that between any two reals.

It may be asked if the dichotomy of the knowledge-world and the thing-world is metaphysically justified. Modern realists have questioned this, and we are told that Nyāya-vaiśeṣika also does not allow this. Is not knowledge known quite as much as other things?

Knowledge indeed is known like other things. Yet the knowledge that is known is knowledge *of a particular thing*. No other thing is necessarily *of another thing*. So far knowledge is fundamentally different from other things. Nyāya-Vaiśeṣika only insists that this type of thing is nevertheless revealed as an ordinary thing in another knowledge and, as so revealed, is an object. Knowledge, in other words, as necessarily *of a thing*, is necessarily subjective (*viṣayin*), and yet there is no metaphysical clash between this subjectivity and the objectivity (thinghood) of knowledge. Included in the sweeping world of things there are two entirely different types, viz., those which are necessarily subjective and those which are not so. The distinction between the two is more deep-seated than that between a tree and a blade of grass. Neither the tree nor that grass is necessarily subjective[1].

The second question was whether knowledge to which objectivity is due is not its *efficient* cause. Our reply is: it is not an efficient cause, it is constitutive. The reason is stated below:

Objectivity, though a property of the real known, is also the relation between that real and the knowledge. It is a relation of the real to that knowledge. As *of the real* it belongs to the real, but as a relation *to that knowledge* it is constituted by the knowledge. The real is here the locus (*anuyogin*) of the relation, and knowledge its constitutive determinant (*pratiyogin*). There is no mere relation, no relation that is without a constitutive determinant[2]. A further peculiarity of the determinant of a relation is that it is never a class, unless the relation is

[1]Nor are they necessarily objective: they are objects in the context of knowledge only. Metaphysically, they are neutral reals.

[2]Though it is necessary that there must be an *anuyogin*, the particular *anuyogin* in a particular case is an empirical accident. Hence the relation cannot be said to be constituted by that particular *anuyogin*. The *pratiyogin*, however, of the relation is constant.

specifically of a thing to a class. Object, from this point of view, may then be defined as that real which has for a property a relation constitutively determined by the knowledge of that real. The *real* here is not constituted by knowledge, because the relation in question is its extrinsic property. But objectivity and, therefore, object also are constituted by knowledge. 'Constituted by knowledge' may not mean that knowledge is an *upādāna kāraṇa*, but there is no denying the fact that objectivity is somehow constituted by knowledge.

The very concept of object as the real that has been known involves reference to knowledge. No effect, on the other hand, involves in the very concept of itself reference to its efficient cause. This also proves that knowledge is not efficient cause (but constitutive of object).

But though objectivity is constituted by knowledge this does not mean that the total knowledge-situation is to be interpreted idealistically. Objectivity belongs also to the real as its property, and this real is independent of the knowledge that reveals it. The reals as such are apprehended in non-judgmental perception (*nirvikalpa-pratyakṣa*)[1]. This, again, is not the only reason why Nyāya-Vaiśeṣika sides with realism. There is another reason more fundamental. The fundamental postulate of knowledge, Nyāya-Vaiśeṣika contends, is that whatever appears independent of knowledge is truly independent[2]. Objectivity, though constituted by knowledge, appears independent. Hence it is truly independent. The only way to reconcile this independence with its being constituted by knowledge is to hold that the independent is the real as such and objectivity as constituted by knowledge belongs nevertheless to this real.

The postulate is not dogmatic. It is capable of some sort of proof. If O appears independent of knowledge it is either really independent or not. But the negative alternative is untenable. If it were not really independent it was either the knowledge itself or constructed by it. But it cannot be either. To no corrective awareness is it ever felt that way. One cannot also insist that, whether felt or not, it is *inferred* that way. The apparent objectivity of O would go against that inference. No cognition ever appears independent of itself, and no cognitive construction appears independent of the cognition that constructs it. It cannot be said, again, that the independence is an illusion. The independence as such cannot be an illusion. There is no illusory content which, or the like of which, was never presented as real[3]. Object, then, is independent of the knowledge of it.

[1]Non-judgmental perception is, according to Nyāya-Vaiśeṣika, no introspectable stage. It is certified by inference only. Introspectable knowledge is in the minimum *savikalpa-pratyakṣa*, and its content is apprehended as a substantive-adjective complex. But the awareness of a complex is impossible unless it was preceded by the awareness of the constitutive simples. This is the same thing as saying that the awareness of object presupposes the awareness of reals as such.

[2]Unless contradicted.

[3]Whether it may not be a primary illusion of the human mind, so that it cannot have an analogue, and whether Advaita and Buddhism are justified or not, and if so, to what extent, will be seen later.

This independence of object is the same thing as the fact that objectivity belongs to the real as a contingent property, which means that object being independent of knowledge does not clash with its being constituted by knowledge. Even if this were not the case, but object or objectivity were understood as itself independent of knowledge, even then there would be no great difficulty. To be constituted by knowledge would then, it is true, contradict the fact that it is independent of knowledge. But where a contradiction is forced upon us, and there is no way out,[1] it has to be submitted to. Such cases, however, ought not to be multiplied for the mere luxury of speculation.

In spite, then, of being constituted by knowledge, object or objectivity is real. But there is yet another difficulty to remove. Nyāya-Vaiśeṣika has classified reals into seven original groups. But object or objectivity appears to belong to none of them. Forms of objectivity, viz. *viśeṣyatā*, *prakāratā*, *etc.*, and therefore object also, are neither *dravya* nor *guṇa* nor *karma* nor *sāmānya*, *samavāya*, *viśeṣa* or *abhāva*. If they do not belong to any of these they ought not to be called real. This is the difficulty.

Nyāya-Vaiśeṣika has removed it in two ways[2]. Most objects and therefor also the forms of objectivity involved are the *svarūpa* of reals; and some objects, particularly those which are false, are only to be analysed into real constituents where the form of objectivity is not substantive-adjective *sāmānādhikaraṇya*, but only *saṁsarga*. What is meant is that the total object of illusion is only a loose unity.

To explain. An object as the content of knowledge is always a complex unity. The elements of this unity are reals (*padārthas*) which as such are knowable in *nirvikalpa-pratyakṣa* only, and the relations that are added in *savikalpa* knowledge are, as seen, both knowledge-wise and reality-wise.[3] As reality-wise they are taken as real, and unless contradicted they are also really real. The elements and the relations are thus equally real. If the relations cannot be placed among the

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[1]There is no way out, because to be independent of knowledge and to be constituted by it stand equally evident. This means that no defect in either is discovered. Further, of the two awarenesses—one of independence and the other of constitutedness—neither is finally later than the other. It is true that we first apprehended the object as independent, and then later, through analysis, find it to be constituted by knowledge. But the fact remains that even after we have found this the object is apprehended as independent. Hence there is neither *doṣadarśana* nor *uttarajñānapakṣapāta*. To say that analysis as *yukti* is stronger than *pratyakṣa* would be irrelevant here. *Yukti* is stronger either when it leads to the discovery of a defect in the cognition rejected or when the prior cognition is so clearly felt as rejected that its content suddenly disappears or when the point of view is of *prāmāṇya* (validation of a cognition), not of primary assertion which is just belief or *taking* something to be real. But here neither a defect in the pre-*yukti* cognition is discovered nor its content suddenly disappears nor is the point of view that of *prāmāṇya*.

[2]Some Nyāya-Vaiśeṣika thinkers hold that even if objects and forms of objectivity cannot be reduced to the catalogued *padārthas* there is nothing to be ashamed of. They believe that the sevenfold classification of *padārthas* is not final, but only a prescription. They hold that if *per force* other types of *padārthas* have to be admitted this would not go against the Nyāya-Vaiśeṣika spirit. Nyāya-Vaiśeṣika, in their opinion, is *aniyatapadārtha-vāda*.

[3]As in Section I, we shall use these two terms, meaning by the former 'constitutively determined by knowledge' and by the latter 'independent of knowledge' or 'belonging as a property to the real'.

catalogued *padārthas*, this is because these relations, though real, are not *additional* realities. If a real A is really related to a real B, this does not necessarily mean that the relation is a *third* real entity. The Buddhists too have admitted this when they hold that *santāna* which is as real as the *kṣaṇikas* is yet not other than these. Many Western thinkers also insist that relations, though really relating, are not other than relata.[1] All the difficulty arises when the reality of relation is misunderstood as its being a third entity. If it is not third, if, in other words, the real relation is exhausted in the catalogued *padārthas*, there remains no difficulty in admitting its reality. Nyāya-Vaiśeṣika holds that the so-called additional relation we are aware of in *savikalpa-jñāna* has this status only. They are exhausted in, another name of which is that they are the *svarūpa* of, the *padārthas* they relate, not additional realities.

Not that all entities which we call *relation* are of this type. Inherence (*samavāya*) and contact (*saṁyoga*) are called *relation* and they are additional reals. Similaly when a fact or a series of facts which are normally treated as terms (as opposed to *relation*) act as relation (*e.g.*, between a father and a child) they, even as relation, are additional entities. The additionality of inherence and contact follow from the fact that they are matters of *nirvikalpa-pratyakṣa*, and that of the facts or the series is immediately evident. Where there is no such special reason or immediate evidence a relation need not be additional. A flower, its red colour and the inherence of the latter in the former are, according to Nyāya-Vaiśeṣika, separate reals; yet in the perceptual judgment (*savikalpa-pratyakṣa*) of the form 'this flower is red' where the inherence of the red colour in the flower stands as related to that flower and that colour, this second relation need not, because there is no special reason or immediate evidence, be a separate object. Not that it is therefore a subjective construction only. We have seen why, according to Nyāya-Vaiśeṣika, it has to be taken as real. It follows that such relations are real and yet not other than the reals they relate. Such relations are the *svarūpa* of the *padārthas* related.

The above is the account of the object of normal *savikalpa-pratyakṣa*. The account of the *false* object (assuming that falsity has been detected) is different. In erroneous *savikalpa-pratyakṣa* the total object is definitely known to be not real. Hence though, like the object of normal *savikalpa-pratyakṣa*, it too is broken up into real elements and a relation, can the relation be taken as the *svarūpa* of the elements, seeing that the total object *is not* real? Ordinarily we should say 'No'. But Nyāya-Vaiśeṣika prefers to stick to the claim that *vikalpa* relations are the *svarūpa* of the *padārthas* related. They stick to it, only because it has followed from the fundamental postulate that whatever appears as independent is really independent. Object, everywhere, is to be analysed into the constituent reals and the *vikalpa* relations, which latter are everywhere exhausted in those reals. But how, then, could the total object be unreal here? Nyāya-Vaiśeṣika replies as follows:

[1] The universal as quite real is similarly, for Stout, exhausted in the relevant particulars.

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The total object here is no close unity. When the illusion is exposed the elements cannot be said to have been apprehended as related in the way of substantive-adjective identity (*sāmānādhikaraṇya*). The unity here is loose, it is of the form 'P is in S', not of the form 'S is P'; and such unity is only nominal, no genuine unity. This, in effect, means that when the illusion is exposed we cannot say there was any genuine close unity of S (*this*) and P (*snake*).

Not that 'P is in S' is never a close unity. Rather, normally it develops into that. 'P is in S' is easily translatable into 'P is *as in S*'='S is *with P*' which is a close unity. But such translation is sometimes impossible, particularly when it is known for certain that there is no real 'P as in S'. 'Horns are in the hare' cannot be translated into 'Horns are *as in the hare*'. While a denial of the former is intelligible it is impossible to deny the latter in the form 'Horns *as in hare* are not'. Every judgment, whether affirmative or negative, presupposes that at least the subject-term stands for a reality, but 'horns as in the hare' stands from the beginning as self-condemned. There is no such difficulty, on the other hand, in the judgment 'Horns in the hare are not'. This judgment is only a periphrasis of 'Horns are not in the hare' where the subject does not stand for a wholly non-existent thing. If, now, denial here is intelligible in the only form 'Horns are not in the hare', the corresponding affirmative judgment cannot but be in the form 'Horns are in the hare', not 'Horns are *as in the hare*'. The false object of an illusion corrected has also to be understood in this form. We cannot say 'This is snake' or 'The snake is *as in the locus*', we must say 'The snake is in the locus'. In the case of "hare's horn " or 'this snake' we are compelled to say this, only because stating the situation the other way about would stand self-condemned : we already know that "hare's horn" or 'this snake' is not real.

Denial of substantive-adjective identity does not, however, mean that there is no *vikalpa* relation here. Every *savikalpa-jñāna* must involve *vikalpa* relations that are also asserted as real. But here the *vikalpa* relation is anything but identity. It is *saṁsarga*, meaning any relation but identity. The 'in' in 'horns in the hare' or 'snake in the locus' is the *vikalpa* relation of *saṁsarga*. A distinction should be drawn between (a) *ghaṭo nīlaḥ* (the pot is black), (b) *ghaṭe nīlaḥ* (black colour is in the pot) and (c) *ghaṭo nīlatvavān* (the pot is with black colour). In (a) the *vikalpa* relation is substantive-adjective identity (*sāmānādhikaraṇya*). In (b) it is *saṁsarga*. In (c) it is more complicated : there is a turn back to *sāmānādhikaraṇya* through *saṁsarga*. Normally (b) and (c) coincide. But in cases like "hare's horn" or 'this snake' (b) fails to amount to (c). In the case (b) the content is peculiar. Though there is the *vikalpa* relation of *saṁsarga* the total object is not a close unity. A pure case of (b) is not indeed a normal occurrence. We have to recognise it only where we are already assured that there is no real total object, as in the case of error[1].

[1]The Nyāya-Vaiśeṣika theory of error will be discussed again in detail later in this essay. Here, and there also, we have discussed the theory which is most consistently Nyāya-Vaiśeṣika. Different Nyāya-Vaiśeṣika thinkers are not always unanimous in their views of error. They often differ in fundamentals even.

B. *Indian theory of object* vis a vis *Western theories*

In Nyāya-vaiśeṣika, object (*viṣaya*) is neither wholly reducible to knowledge and its phases, and is so far real, nor wholly equated to reality (*padārtha*), though it is the *svarūpa* of that. Object as the *real*-that-is-known is as much real as reality itself, and yet as the real-*that-is-known* it is not entirely that real also. Were it the real itself there would have been no occasion to distinguish between the real and the real-as-known. But, again, even as not entirely the real, it is also exhausted in, *i.e.*, the *svarupa* of the real. Also objectivity, though not wholly reducible to knowledge and its phases, is yet constituted by knowledge, being unintelligible apart from the fact that the corresponding real is being known. Almost all Indian thinkers accept this view. Those who accept it differ only in further details. But most of the Western thinkers would reject it altogether. Western realists would never admit the intermediate *object* : they hold that knowledge is straight in relation with the real. Idealists and semi-idealists in the West would also, contrarily, deny object, reducing it to knowledge and its phases, and either reject the so-called real thing or admit it as never bodily knowable. A Berkeley would deny the real altogether, and a Kant or a Hegel would go the second way about.

In defence of the intermediate *object* Indian thinkers would argue as follows :

Awareness of a real is either judgmental (*savikalpa*) or pre-judgmental (*nirvikalpa*). When it is *savikalpa* certain relations—forms of judgment—creep in. What is the status of these forms ? Are they modes (or functions) of knowledge, or are they real, or both ? On the first alternative, realism, at least with regard to the content of *savikalpa* knowledge, is gone. On the third alternative there would indeed be a type of realism, but it would be more Indian than Western. The second alternative would only add difficulties. Are hypothetical and disjunctive forms and forms of inference real in the realistic sense ? They evidently involve subjective experiment ; and so the contents of hypothetical and disjunctive judgments, and also of inference, embody the experiment : the resulting propositions and the conclusion are in the form 'if—then—', 'either—or—' and 'therefore—'. Attempts to get rid of such embodiment of the experiment have always looked forced. The reduction of the hypothetical proposition to the categorical may be a piece of skilful translation work, but no hypothetical proposition ever means a categorical fact only. It follows that the reduction of the disjunctive proposition to the categorical is equally a faliure, for such reduction is possible through another reduction, viz., of the disjunctive to the hypothetical. It is doubtful, again, if even the latter reduction is complete and natural. Even if a disjunctive proposition can be analysed into two or four (or whatever be the number) hypothetical propositions we must not forget that the disjunctive proposition is the *unity* of those hypotheticals, that unity being its specific characteristic. The attempt to get rid of the " therefore " in inference would also be equally abortive, that " therefore " being the very characteristic feature of inference. There is indeed something like " because—

therefore " in the hypothetical proposition also; but it is only *like* that. In " because-therefore " the antecedent stands asserted. But it is not so asserted in "if-then.", unless "if-then" be only an apologetic softening of "because-therefore".

What, now, is true of these judgments and inference is true equally of categorical judgments, affirmative or negative. Negation may or may not be real, but it is no good denying that the negative judgment involves subjective experiment. There is such experiment so far at least as the *possibility* (*yogyatā*) of the negatum being related to its locus is concerned. The experiment is also embodied in the content, though not so obvertly as before. In hypothetical and disjunctive judgments, and also in inference, the embodiment was evident in the forms of "if-then", "either-or" and "because-therefore"; but *possibility* which is an embodiment of subjective experiment is not stated explicitly in a negative judgment. Yet if the negatum were not understood as a possible real relatable to the locus, there would be no negative judgment at all. "S is not P" necessarily implies, though this implication does not come up to the surface, that *a possible reality P relatable to S* does not stand so related to it. Though negation, whether by way of identity or that of *saṁsarga*, may be a reality the form of the negative judgment—which form is also inevitably asserted of the content—is not a reality in the realistic sense.

As regards affirmative judgment, one type of it, *viz.*, the universal, cannot have a form that can pass unchallenged as realistically real. Like negation, the universal also may or may not be real as the realist understands it; but in the universal judgment we do not merely assert a universal related to another universal. In the judgment "All men are mortal" we inevitably assert all individual men also (taken in denotation) as related to either mortality or mortal beings. How, now, are all individual men apprehended here? We do not apprehend every man with his particular features, we apprehend him as only a case of the universal humanity. Individual men are, in other words, known *through our knowledge of that universal.* This need not be the *sāmānyalakṣaṇa-pratyakṣa* of the Naiyāyikas. We may not *perceive* all individual men. Still somehow in the universal judgment we speak about all individual men, and this is possible if only we apprehend all men through our knowledge of the universal humanity. A subjective experiment is thus involved, and the experiment is embodied in the form "all". "All X's" cannot be a purely realistic fact. The Russellian idea of such "all" as an open class is unacceptable. In the judgment "All men are mortal" we do not mean that A, B, C, D,........*and so on* are mortal. There is no sense of privation here. It does not mean that the men whom you and I have seen *and those whom we have not seen* are mortal. This would be unduly apologetic. What is *positively* meant is that all individual men are mortal. We mean, in other words, a closed class, as much closed and positive as any group of enumerable things, the only difference between the two being that while the number in the latter is finite that in the former is infinite (not negative

infinite, but positive). Russell could at all interpret "all" in his way because he was predisposed to denying the connotative universal. His interpretation would have been legitimate were he able to account for the total meaning of "all" without having recourse to the connotative universal. But in the interest of economy he sacrificed at least an important part of the total meaning. We mean by "all" a positively infinite number of individuals. Such an "all" is not an absurdity as a Russellian would have us believe. A closed class of a positively infinite number of individuals is intelligible if understood through (the presupposed knowledge of) the corresponding connotative universal. Whether or not that connotative universal is itself also meant by "all" is not the point here. It is enough that at least the positively infinite number of individuals are meant.

Likewise the simple categorical form "this S is P" cannot also be taken as real in the realistic sense. In such judgments the predicate as almost always universal is to be understood, in the way of a universal subject, as somehow referring to all individuals, and therefore through a corresponding universal. Where the predicate is not a universal, or supposing that a universal need not be understood in denotation, there is still another reason—and that is more primary—why the form "this S is P" cannot be real in the realistic sense. The relation meant by the copula "is" embodies a subjective experiment, though only covertly. The relation meant is neither inherence nor contact nor any that is a *padārtha* in the Nyāya-Vaiśeṣika sense. It is one that relates S, P and that *padārtha*-relation into a unitary object, and is, therefore a *vikalpa*. This *vikalpa* is not consciously felt as experiment. But it must be one such. We have already proved that every *vikalpa* is knowledge-wise, though not for that reason merely subjective. This knowledgewise-ness is no other than the fact that a mode of knowledge is embodied in the content. Over and above S, P and the *padārtha*-relation a second relation which as unifying the three has to be admitted cannot be real in the realistic sense.[1]

C. *Some clarifications*—

There are two questions which should be answered at this stage. It may be asked if this relation also does not require another relation, and so on *ad infinitum*. It may also be asked if the original *padārtha*-relation does at all require the second relation.

To the first question the reply is in the negative. The second relation was required only to relate into a unity three items of reality one of which happened to be a relation. Before that unification there were only three items. But now that they stand unified through the second relation which is a *vikalpa*, there is no task left to relate this second relation again to the three items by further relations.

[1]For detailed analysis of the *vikalpa* relation involved in the categorical judgment see author's "Object Content and Relation"—Chap. II.

The reply to the second question is in the affirmative. The first original relation was not sufficient to have formed the unity that is meant by the judgment "This S is P". Often it is no genuine relation, but only a quality or even a substantive—indeed, anything whatever—which is somehow taken as intermediate between S and P. As such it cannot by itself relate S and P and (itself also) into a unity. When a so-called relation is a reality of this kind another relation which is genuinely a relation is requisitioned to do that work. But whatever else there is in the world of reals, this genuine relation is not there till that S, P and the so-called relation stand unified in knowledge. "Unified in knowledge", we repeat, does not preclude the possibility that they stand unified in the world of reals also. The unsòphisticated mind takes them as also forming a real unity, for such is the plain realistic import of the judgment.

The fact that S, P and their so-called relation are unified in knowledge and that yet the unity formed is real may be understood in three ways of which one only is tenable. It may mean that S, P and the so-called relation only *appear to be* really related. Secondly, it may mean that they had been standing as already really related before I had the *savikalpa* knowledge, but that this real unity comes to be revealed only with that *savikalpa* knowledge, almost in the same way in which Vaiśeṣika understands *sāmānya*. Or, thirdly, it may mean that they were not standing as really unified, but become related and unified just when I know them in the *savikalpa* way. Of these, the first alternative is rejected on the plain ground that no appearance can be dismissed as mere appearance or false unless there is a reason, and no such reason is forthcoming here. So long as there is nothing to the contrary a situation is *really* as it appears. It cannot be argued that there is a reason here for the dismissal, *viz.*, that the genuine *vikalpa* relation has come to be known as a mode of *knowledge*. For we cannot overlook the other side, *viz.*, that it is also asserted as real. To show merely that something is A does not prove that its appearance as B is unreal. For that another step is necessary. Either we must point to a clear defect (*doṣa*)[1] in that appearance or at least its being A is to be a matter of inference, it being presumed for the present that inference is a stronger *pramāṇa* than perception. But here the *vikalpa* relation to be a mode of knowledge is not a matter of inference. It is true the knowledgewise-ness of the *vikalpa* relation is not always evident ; but for one who has perceived that *because-therefore*, *either-or*, *if-then*, *A as not B* and *all A* are knowledge-wise it is not difficult to perceive that even the simple categorical form is also a mode of knowledge, particularly when it is realised that S, P and their so-called relation cannot unify themselves. Knowledgewise-ness of the categorical form does not merely follow from the impossiblity of unification, it comes also to be immediately realised. There is, again, no specifiable defect in our awareness (which is quite

[1]The defect to be pointed out must not be a *deus ex machina*. It has to be a *vera causa*.

One point regarding the function of defect. Some believe that it is no ground for rejection, but rather an explanation as to how illusion did at all occur. But this is untenable. Assuredly in some cases an object is rejected because of a defect discovered in the knowledge of it. If so, why may it not be a ground in some other cases also ?

primary) that the genuine relation is fact. Hence the dimissal of it as sheer appearance or false would be unjustified.

Even if the knowledgewise-ness of the categorical *vikalpa* were merely a matter of inference, there is no reason why inference here should be preferred to the immediate knowledge that the *vikalpa* is real. Inference is preferred to immediate knowledge either when it not merely contradicts but definitely sublates (why, we may not say) the content of immediate knowledge, or when it is followed by the perception of a defect in that immediate knowledge, or when our point of view is that of *prāmāṇya*, not of primary assertion which is present as much in inference as in perception. In the present case the inferred knowledgewise-ness of the *vikalpa* does nothing of the sort, and the point of view is *ex-hypothesi* not of *prāmāṇya*.

Inference is sometimes regarded as a stronger *pramāṇa* on the ground that it is supported by many cognitions that are involved in it. But the point of view of corroboration is that of *prāmāṇya*, not of primary assertion. The *prāmāṇya* of a cognition may be extrinsic to that cognition as primary assertion, in which case it is doubtful if *prāmāṇya* has any metaphysical import.[1] Or it may be intrinsic in which case the entire problem of *prāmāṇya* is a little more than explication. Either way the attitude of *prāmāṇya* is not very relevant to primary assertion. It would be useless to argue that when a cognition is confirmed from the point of view of *prāmāṇya* chances of its possible rejection are eliminated. Mere elimination of possible errors does not make a cognition valid unless it were already so taken, though amidst a mass of confusions.[2]

A particular cognition can also be dismissed as erroneous if it is succeeded by one which is its contradictory, the idea being that a cognition is the assertion of a genuine reality till it comes to be contradicted, and that the later contradictory cognition has not yet been contradicted. *Uttarajñānapkṣapāta* belongs, in this sense, to the very constitution of knowledge. But in the present case there is a strange phenomenon. The knowledge that the *vikalpa* relation is a mode of knowledge may be later than the assertion of that relation as real, yet when that later knowledge occurs the prior one is not sublated. Both continue with unabated primacy.

The reality of this relation, then, cannot be false or sheer appearance.

The second alternative mentioned in page 36 above, *viz.*, that S, P and their so-called relation had already formed a unity and is only revealed in *savikalpa-jñāna*, has also to be rejected. The unity could not have been formed by the so-called relation, and a fresh relation which alone could form it could not

[1]Logical Positivists take *truth* in this sense as without metaphysical import. By "truth" they mean exactly what Indians mean by "*prāmāṇya*".

Even Naiyāyikas who recognise extrinsic truth, *i.e.*, believe that truth =*prāmāyṇa* is extrinsic to primary assertion, are not clear on the point whether truth has metaphysical import, except when they say that the inference which establishes the *prāmāṇya* of an assertion is based on its *samarthapravṛttijanakatva*.

[2]The problem of *prāmāṇya* will again come up for discussion later.

have been there before the *savikalpajñāna*, because, as already shown, it is knowledge-wise. It has also been shown that the simple categorical form, quite as much as other forms of proposition, embody subjective experiment.

Hence the third alternative alone is left. The *vikalpa* relation and the unity occur as real only when S, P and their so-called relation are known in the *savikalpa* way. This does not mean that the *savikalpajñāna* as an efficient cause has produced something in the reals concerned. What is meant is that the propositional form, though knowledge-wise, comes to be asserted as involved in those reals. Though knowledge-wise, it comes to be asserted as real also ; and as this is not self-contradictory, it can be taken as really real.[1]

But is not a real independent of the knowledge of it, and does this not imply that it existed before that knowledge occurred ? If something appears real only so long as it is known, is it not for that very reason called unreal ?

The answer depends on what is meant by the word "reality". If it means 'that which exists and is independent of the knowledge of it', the *vikalpa* relation and the unity are real, because even though they are constituted by knowledge they are yet asserted as existent and independent of knowledge, and we have seen how to be constituted by knowledge does not clash with this other character. It follows that to have remained prior to knowledge is not necessary for something to be real. Many reals may be so prior, but some need not be.[2]

Or, it may be said that the *vikalpa* and the unity had remained prior to knowledge, but as so prior they were not *existent*. Like subsistent values they had only been *demanding* existence, but were not actually existent. They come to exist only when they are known. As subsistent, *vikalpa* relations remain in their self-contained aloofness, and relate S, P and their so-called relation only when these latter come to be known, and through that knowledge. It is because they yet maintain their Platonic ideality that they refuse to be wholly identified with that knowledge and proclaim themselves as prior to that knowledge ; and it is because they now stand as relating, and therefore adjectival to, the actually real S, P and their so-called relation that they in that function come to be known as actually existent. This is more or less the Kantian view of *vikalpas*. Whichever interpretation is accepted we have to admit grades of metaphysical status. In the first interpretation there would be two kinds of reality, one co-temporal with knowledge and the other transcending its duration; and as this distinction concerns the very existence, not the content, it is a distinction of metaphysical status. The distinction between subsistence (*demand* for existence) and actual existence is obviously a distinction of metaphysical status.[3]

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[1] "Really real" means that it is wholly independent of the knowledge of it.

[2] This is why Nyāya-Vaiśeṣika maintains that the cause of *savikalpa-pratyakṣa* is not its (total) content, but only the corresponding *nirvikalpa-pratyakṣa*.

[3] *Vide* author's "The Business of Philosophy" in the Proceedings of the Indian-Philosophical Congress, 1955, and "Objective Attitude and Idealism Proper" in K.C. Bhattacharyya Memorial Volume.

D. *An aspect of Logical Positivism examined*

The Indian position has been vindicated. It has been shown that over and above reality, though not necessarily separate from it, object has to be admitted. This has been established through an analysis of the metaphysical import of thought-forms. The only conceivable way to get rid of this intermediate entity would be to deny that forms of thought have any metaphysical import. Logical Positivists have attempted this in their systematic campaign against thought. They consider forms of thought as *either* only means to analytical interpretation, the whole interpretation being only linguistic, *or* vicarious, misrepresenting a clever language-construction as pointing to a reality.

But it is difficult to see why thought should be so unceremoniously guillotined. Mass hysteria is no logical justification. These Positivists ought to have seen that no judgment, not even the simple categorical, is either a mere analytical representation of a non-judgmental content—what to speak of non-perceptual judgments which are obviously not so ?—or, because of the extra element involved in it, vicarious, for we all believe that the total content of the judgment is real exactly in the form in which it appears in the judgment. We have already seen that in spite of being knowledge-wise the extra element is nevertheless felt as real and that the two aspects do not clash. These Positivists have never explained why among the devils of judgment some, *viz.*, a good number of perceptual judgments, are obedient slaves. We can understand Kant who has excluded a very limited number of judgments, and that on definite grounds. But these Positivists have started with a bias. They have indeed shown extra-ordinary skill in translating non-perceptual judgments into the language of simple perception. But translation always falls short of the original : the original vitality is always missed and there is only vicarious compensation.

Perceptual judgments do not merely analytically represent contents of simple perception. In simple perception there is a bare plurality of S, P and a so-called relation between them, all appearing either discrete or non-distinguished. But the judgment "This S is P" means that S and P, and sometimes their so-called relation also, are distinguished and yet related into a unity.

We have said that in simple perception S, P and their so-called relation are *either* discrete *or* non-distinguished. The former is the Nyāya-Vaiśeṣika view according to which simple perception (*nirvikalpa-pratyakṣa*) is certified not by introspection but by inference, and the simple elements that are inferred as constituting a substantive-adjective complex perceived have to be inferred as discrete. But one is not compelled to accept the Nyāya-Vaiśeṣika view that simple perception has only to be inferred. One might hold that it is an introspectable stage. In this other view the simple constituents are not found as discrete, but in a sense non-distinguished. Let us explain, how.

If there is any psychological stage, called non-judgmental perception, it is of the form SP (this blue pot—*nīlaghaṭaḥ*) which differs from "this S is P" in that while in the latter S and P are both distinguished and related, the relation standing

as a distinct entity, we do not find this phenomenon in the simple SP. Not that SP is therefore an amorphous homogeneity, as Bradley would have it. If there is at all a psychological stage having the simple content SP, we are aware, at that very stage, of S and P also, the three contents—S, P and SP—alternating indeterminately, each, at the time it is apprehended, standing as absolute. When we are aware of S there is no question of either P or SP, and similarly with P ; and when we are aware of SP it is not apprehended as the unity of S and P, but as much an absolute entity as that S or P. A whole, in simple perception, is never known as a whole *of parts*. For that apprehension the parts and the whole require to be related in a judgmental form of awareness. The very words "part" and "whole" are relevant in a judgment context only. If A, B and C are three absolute entities, C is a whole, and A and B are parts, *only when* between C, on the one hand, and A and B, on the other, a certain relation of dependence is asserted, when, *e.g.*, it is known that while A and B are dissociable from C, C is not so dissociable from A and B ; and such knowledge cannot be simple perception. Similarly with regard to any other unity. A universal or a substance, *e.g.*, is felt as dissociable from the relevant particulars or attributes, but not the latter from the former. In simple perception, then, S, P and SP are each absolute, and there is no question of a relation between them. But in the judgment "This S is P" S and P (and it may be, their so-called relation also) are related in a specifiable way in the unity SP. The indeterminate alternation of several absolutes is thus, in simple categorical judgment, replaced by determinate relation.

In simple perception S, P and SP are each absolute. SP is not a unity, but as much an absolute entity as S or P. It may indeed be asked—Do not S and P stand involved in SP ? How otherwise could it be known as SP ? The reply is that in simple perception it is not known as SP, but merely as an absolute entity with a differential quality perceived. It is only retrospectively called SP, called that way from the point of view of the latter *judgment* "S is P." But, it may be asked again, is not that SP known, at least in this retrospective manner, as identical with the unity known in the judgment "S is P" ? We reply—Yes, there is only as much unity as between object and reality.

We thus find that even simple perception is not so simple as Logical Positivists believe. It too involves an extra element, the as yet undefined differential quality. The logical form of the simple categorical judgment may be understood as linguistic definition of this quality. But it is not like definitions elsewhere. In other cases of definitions there is no line, except in the verbal presentation, between the definitum and the definition. Here there is such a line. Yet, however, the linguistic form is asserted as real without any sense of inconsistency. We have also seen that there is no contradiction in a thought (language)-construction here being real.[1]

[1]*Vikalpas* are constituted not merely by knowledge (thought) but by language also. Naiyāyikas also say that *savikalpa-pratyakṣa* is *śabdānubiddha*. They only insist that the total content of *savikalpa-pratyakṣa* is real also.

E. *Concept of relation reviewed*

It may be asked—if in the world of reals there are inherence (*samavāya*), contact (*saṁyoga*), *etc.*, are they not genuine relations relating S and P into a unity, even apart from my knowing them ?

The answer should be prefaced by a more fundamental problem to be raised here and solved. If at a non-judgmental stage we can at all apprehend[1] S, P and SP which are real, is there at that stage any *object* over and above those reals ? The problem, in other words, is if even in non-judgmental perception there is the intermediate entity called *object* ?

We reply—There is. If the reals here are S, P and SP, the object is *these in indeterminate alternation.* In *savikalpajñāna* there are definite *vikalpa* relations binding reals into unities, but here in the place of those definite *vikalpas* there is only indeterminate alternation, and therefore also an indeterminate unity through that alternation. The unity that is effected by alternation is always indeterminate, as is evident in the case of disjunctive judgment. Here, however, in the present case, the alternation itself is indeterminate, and hence the unity effected is unlike one in disjunctive judgment. The unity here is not judgmental: the stage in question is below even simple categorical judgment. But there is still a unity, though at the vanishing point ; and the vanishing unity is here the *object.* The object here is more coincident with reals than in *savikalpajñāna.* The object and the real here are not *definitely* distinguishable.

It may still be asked if even at this stage the real SP is not apprehended as different from S and P, and, if so, whether the distinction can be anything but that this SP is a unity of S and P. The unity may be indeterminate, but is it not a unity still ? If so, has not the unity been effected by some elements in the region of reals, *viz.*, inherence, contact, *etc.*? But, again, if such unification through inherence, contact, *etc.*, is possible, why was it said before that these are only *so-called* relations, not relations that unify and, therefore, relate reals ? With this we come to the question asked at the beginning of this sub-section.

The answer is that indeterminate unity is qualitatively different from one that is determinate. Indeterminate unity of S and P is little more than their alternation, as we find even in disjunction. When, again, the alternation itself is indeterminate, even SP which is the indeterminate unity of S and P alternates with that S and P. This latter means that though the difference between SP, on the one hand, and S and P, on the other, is now a little more defined the situation still remains indefinite. Indeterminate unity at the non-judgmental level, then, means either that S and P are only alternating with one another or that SP comes to stand with just a differential quality, not further defined. Even where S and P merely alternate they stand each with a differential quality, and the

[1]Throughout the following few pages we assume that *nirvikalpajñāua* is an introspectably detected stage.

quality is such that though it distinguishes S-with-that-emergent-quality from simple S, and P-with-that-emergent-quality from simple P, it is apprehended as somehow also the *same* in both. This vague sameness or identity of the differential quality, as appearing to transcend,on account of this identity, S and P comes to be represented as some sort of unity in the vague form of SP even here.

The unities effected by inherence and contact, and the latter as relations, are to be understood in this light. When S and P in *contact* effect SP what is apprehended at the non-judgmental level is (i) that S and P have each a differential quality which is, only retrospectively from the point of view of a later *savikalpajñāna,* represented as S-in-contact-with-P or P-in-contact-with-S, and (ii) that somehow the contact is also felt as numerically one and the same, so that we also say that S and P *are in contact,* the result being SP. The self-identical contact as standing between S and P is never apprehended as an explicit definite real, what is explicitly felt being only the indeterminate alternation of S-with-that-differential-quality and P-with-that-differential-quality. That this indeterminate alternation is at all felt, however vaguely, as the self-identical contact between S and P is no more than an incipient interpretation of the alternation in terms of *savikalpajñāna* (judgment). Judgment is so much a normal mode of knowing that even when we are aware that there is a non-judgmental mode, we, in spite of all caution, involuntarily smuggle its form, though now in disguise, into the non-judgmental content. Contact is really a differential quality of each term, the contact of P with S being different from and alternating with the contact of S with P. Indian thinkers have always taken contact as qualities of S and P alternating.

Contact includes a host of relations. Parts of a whole, *e.g.*, are in contact with one another : the spatial relation of the parts with one another is, in other words, nothing but a form of contact[1]. The spatial relations of up-down, right-left, *etc.*, are in many cases forms of contact, with, of course, additional differential qualities at the level of non-judgmental perception. The additional differential quality is only retrospectively definable in terms of *dik.* Often, again, this differential quality alone is found, when, *e.g.*, S and P are not in contact. As with spatial relations, so with corresponding temporal relations. Often, again, the contact is with the very principles of space and time. Into further niceties we need not enter.

A host of other relations are represented by *inherence.* The relation, *e.g.*, between a whole and a part, a universal and a particular, a quality and a substance, is inherence. But at the non-judgmental level it is not apprehended as a definite relation relating S and P. At that level it is only a differential quality of SP. SP no doubt alternates with S and P, but stands evident with that differential quality. The differential quality is only retrospectively specifiable as the fact

[1]The whole and a part, however, are not in contact with one another. What that relation is will be seen very soon.

that from the total situation SP either S or P is dissociable and the other not. At the non-judgmental level there is only a vague sense of this dissociability. A whole or a universal or a substance is only vaguely felt as dissociable from the total situation, and the parts, particulars or qualities are vaguely felt as undissociable. The total situation SP is felt with this differential quality.[1]

Some Western thinkers and the Buddhists have missed the differential quality corresponding to what is called inherence and have accordingly denied the reality of the whole, the universal and the substance. Some of them have committed a further mistake of missing the reality-aspect of *vikalpa* relations, and this has led them to deny all reality to relations and unities. But, as is evident now, both these are exaggeration. The Buddhist position will be examined later.

F. *Object-reality distinction evident in correction of illusion*

The distinction between object and the real will also be evident from an analysis of illusion as corrected. Before correction the content of illusion is felt as real object. But after correction it stands as an object *minus* the reality-aspect, so that to the end it is still an object, though of a peculiar type, unconnected, or better, disconnected, with reality. This disconnection is not a normal feature of objects. But the illusory content is an abornal object, and because illusion is cancelled we are forced to admit such disconnection.

Some believe that the corrected content as over and above reality is no object but subjective. Vijñānavādi Buddhists in India and many thinkers in the West have held this view. The Vijñānavādin's view will be examined later. They have offered arguments, and these will be examined in due course. But the Western thinkers who have passed this as almost self-evident have only confused different issues. That appearance is distinct from reality is one issue, and whether what is distinct from reality is subjective or not is another issue. The distinctness of appearance from reality is no sufficient reason that it is subjective. Further, these Western thinkers have misunderstood object as wholly identified with the real, and have naturally been driven to the conclusion that what is not real is, on that very account, not object, and is therefore subjective. But we have seen that object is neither unqualifiedly real nor unqualifiedly subjective (knowledge-wise).

There is another point to be considered in connection with the thesis that in correction of illusion we realise object as over and above reality. The object here is not necessarily the content of *savikalpa-pratyakṣa*. It includes the content of *nirvikalpa-pratyakṣa* as well, supposing there is such a stage evident to introspection. The thesis, in effect, means that though in normal perception[2]—judgmental or non-judgmental—object, in spite of being knowledge-wise, is found coincident with the real, it is apprehended as loosened when a perception comes to

[1]The whole (of parts) is not here SP. SP here is the totality of the whole and the parts.
[2]Including illusion as not yet corrected.

be corrected. We have seen that in non-perceptual knowledge *vikalpas* and, therefore, objects are clearly felt as knowledge-wise (experimental), though not for that reason denied reality. But this knowledgewise-ness, we have also seen, is not so manifest in *savikalpa-perception*, far less in *nirvikalpa*; object in these two cases is not clearly felt as distinct from the real. Our present thesis is that the distinction of the perceptual object—a determinate unity or an indeterminate whole—from the real stands exposed in correction. By implication it is admitted that even non-judgmental simple perception (*nirvikalpa-pratyakṣa*) can be erroneous.

We are often told, particularly by Western thinkers, that in non-judgmental simple perception there is no question of falsity, all question of truth or falsity arising only when knowledge is judgmental (*savikalpa*). This is untenable. If the content of non-judgmental perception be S, P and SP alternating, with a differential quality of either S and P or SP, there is no reason why this content should not be as much true or false as the content of judgment : all the difference between the two kinds of knowledge is that while in the latter there is explicit relation there is only a differential quality (or qualities) in the former. There is a kind of vague predication (unification), in the form of differential quality, in non-judgmental perception also. Further, it is difficult to see why truth or falsity should concern predication only. May not a simple content, not known as related with another be true or false ? When it is apprehended is it not asserted as real, and may not such assertion come in certain cases to be sublated later ?

The whole question as to whether the content of non-judgmental perception can or cannot be true or false depends on what is meant by the word "truth" or "falsity". If "truth" means that the content of knowledge *exists*, there is truth-claim in non-judgmental perception, for it too is asserted, *i.e.*, taken as existent. Similarly if "falsity" means that the once-asserted existence of the content is now disbelieved—disbelief being not necessarily judgmental, but at least in some cases the awareness of a differential quality of the content—there is nothing against a non-judgmental cognition being false.

An analysis of the very concept of judgmental rejection would corroborate this. Judgmental rejection=rejective judgment may be perceptive or non-perceptive—in Indian terminology, *savikalpa-pratyakṣa* and *savikalpa-parokṣajñāna*. Where it is perceptive there is in the content *perceived* a differential qulity corresponding to the *vikālpa* relation of contradiction, over and above that contradiction itself. It is only when the rejective judgment is non-perceptive (*parokṣa*) that there is no question of that differential quality, and rejection in such cases is either through a categorical or hypothetical inference or through testimony. Thus even perceptual rejective *judgment* is intelligible through a perceived differential quality, corresponding to the relation of contradiction, in the content rejected (though there is in the content the

explicit relation of contradiction also). If so, the differential quality is, at least in some cases, a sufficient ground for the rejection of the content. Why, then, may not the content of non-judgmental cognition be also rejected, when in it too a similar differential quality comes to be perceived ?

Truth, however, and therefore falsity also, may mean something else. Truth may mean that the existence of the content is *explicitly* asserted, as in the judgment 'SP *exists*', and such assertion is always the *confirmation* of a prior knowledge of the content. Truth, in this sense, is but the confirmedness of that prior cognition, so that the existence of the content has come to be specifically pointed to. Falsity would, from this point of view, be the *untenability* of the prior cognition and, therefore, the explicit rejection of the content. This is the problem of *prāmāṇya* in Indian philosophy, not always clearly distinguished in the West from the simple assertion of the existence or non-existence of a content.

If truth and falsity are understood from this reflective point of view it would be admissible indeed that only judgments can be true or false. But there should be a note of caution at the same time that this is not true of all judgments, so that judgmentality is no *sine qua non* of truth and falsity. Existential judgments and judgments of modality alone can be true or false—judgments, namely, where existence or its near equivalent is stated as the explicit predicate. In other judgments there is no such explicit statement. In the judgment 'S is P,' for example, the copula 'is' represents more an explicit *vikalpa* relation than explicit existence of the content SP. That it appears to stand equally for both is an accident of English language. In Sanskrit we find that '*ghaṭo nīlaḥ* is a sufficient expression, and the statement '*ghaṭo nīlo* bhavati' is not required. There is logical ground also. Even in English language the existential import can be explicitly distinguished, as in the judgment 'SP *exists*'; and it is plain logic that if something can be distinguished it, where not distinguished, remains implicit and subordinate. The copula in 'S is P' thus only implicitly and subordinately conveys the existence of SP. Obvertly it represents a relation only between S and P.

If it be insisted that after all the existential import is still present, though not explicitly, in the judgment 'S is P,' we reply that it is equally present in non-judgmental perception also. As much in the latter as in the former the total content is known as existent. It has sometimes been urged that even judgments like 'S is P,' as distinguished from the non-judgmental awareness of SP, is against a doubt or challenge that S might not be P, so that as so against the doubt or the challenge it is more reflective than the non-judgmental awareness of SP and, therefore, asserts so far the existence of the content explicitly. But this would be a wrong understanding of the actual situation. 'S is P' is certainly more reflective than SP, and perhaps non-judgmental awareness is not reflective at all. But the reflectiveness of the former does not lie in its being against a doubt or challenge. Here there is neither an actual nor a possible doubt (or challenge).

That there is no actual doubt can hardly be questioned. There is no possible doubt too; for a possible one is no more than that which I in judging that way only anticipate, and it is a fact that I did not anticipate one. Had I anticipated, the judgment would have been of the form 'S *is* P,' with an emphasis on the existential import; and such judgments would be hardly distinguishable from the existential. The simple judgment 'S is P' is reflective in the sense that it is against the background of a half-distinguished *assumption* of the abstract content 'S as P.' This 'S as P' as half-distinguished is no other than the unity-through-*vikalpa*-relation considered apart from its reality aspect.

Sometimes, again, a third reason is offered why only judgment, and not non-judgmental awareness, can be true or false. It is said that as only judgment involves a sort of spontaneity, either because *vikalpa* relations are considered as *acts* or because a constructed general idea is appended to the subject, the question of the truth of the judgmental knowledge naturally crops up. But this, again, is both a too simple and a uselessly complicated account. Too simple, because whether *vikalpas* be acts or not, and whether a general idea be a construction or not, there is also the undeniable fact that every judgment asserts the reality of the total content. To foreget this aspect and to insist on the *vikalpa* relations being subjective would be over-simplification. There is also unnecessary complication in that the *vikalpas* are taken as *acts* or, even by some, as forms of will, and general ideas are taken as mere constructions, whereas the peculiar character of judgment is intelligible even in the absence of any such theory.

So there is no reason why judgments alone should be true or false, and non-judgmental knowledge outside this disinction. Both equally are true or false, if 'truth' means that the content is known as existent, and 'falsity' that it is rejected. Only when truth is understood as the confirmedness of a cognition as against an actual or a possible challenge, and falsity as the corresponding rejection, can ordinary judgments and non-judgmental knowledge be taken as outside the distinction of truth and falsity. But as here we are not using the words 'truth' and 'falsity' in that sense we hold that all cognition can be true or false.

With this we come back to the problem of the exact status of the illusory content, whether in judgment or in non-judgmental knowledge.

G. *Buddhist theory of ātmakhyāti examined*

Before an illusion is corrected the total content is taken as a real object. But after correction it is known as definitely not real and, therefore, to have been an object *minus* the reality-aspect. This is what is meant by *rejection* of the illusory content. It would be too much to claim, as some Buddhists have done, that even its objectivity is rejected. If they intend that both objectivity and reality are denied this would be unnecessary duplication. Rejection of any one of the two aspects is enough; so the other aspect has to be retained. It is enough for correction that the reality-aspect is rejected; hence objectivity ought to be

retained. But why may it not be interpreted the other way about ? May it not be said that the aspect of objectivity is rejected and the reality-aspect retained? The Buddhists under consideration have, as a matter of fact, offered this interpretation. But this would only make the confusion worse confounded. If the content is real and yet not an object, it would be real as only a mode of knowledge. But does the corrective judgment assert this *subjective reality* ? Do we find that the illusory snake was not an object but an existent subjective idea[1]?

Correction is either judgmental or non-judgmental. When judgmental, it is of the form 'this is not snake' coupled in a mysterious manner with another form, viz., 'this is rope'. The content 'this as not snake' is a unity, effected through a *vikalpa* relation, of a real *this* and either a real snake (when the *vikalpa* relation is negative) or the absence of snake. The content 'this as rope' is also a real unity of a real *this* and a real rope. In either case there is no escape from the *this*-element which is no subjective idea.

The Buddhists in question have held that the content of correction[2] is 'not this, but snake'. But even if this be allowed there is the other content 'this is rope' inseparably connected with it. In that other content *this*-element is asserted as existent, and it is also evident that this *this* is somehow non-different from the *this* in 'not this, but snake'. It is impossible that in the same correction the same *this* is both asserted as existent and rejected. That in the content 'this is rope' it is asserted as existent is beyond question. It follows that 'not this, but snake' is a mis-representation of the other content. That other content is either 'this, not snake' or 'this and snake, but no predicational identity of the two' or 'this and snake, but the two not consciously distinguished', *etc.*, all of which are representable as 'this is not snake'. The Buddhist theory of *ātmakhyāti* cannot pass unchallenged.

Even if we allow the form 'not this, but snake', it does not follow that the snake-aspect is subjective. That would presuppose that 'this' means *to be now outside me*. But 'this' does not mean that. Even an *idea* which no one can call outside is a *this* to me if it is now. The concept 'this' is highly intriguing and involves either *now* or *here* which are equally intriguing. To interpret it as 'to be now outside me' would only be too facile.

The Vijñānavādin may argue that *snake* would still be subjective even if the content of correction were 'this, not snake'. 'Not snake' means that the snake is

[1]It is true that objectivity without reality is an equally perplexing notion. But the basic problem of error is just to understand this situation in a way that would remove the perplexity. It has been shown in the next few pages how different Indian thinkers, and some Western thinkers also, have struggled with the situation to discover the correct perspective. Except the Śūnyavādin, everybody in India has admitted that though the *total* content of illusion is not real, there is some reality nevertheless. The discussion has brought to the fore further characters of the object here. Some hold that it is a loose unity, some that it is no *cognitive* object and some that it is a new type of cognitive object, called *prātibhāsika*. The Vijñānavādin's contention that the illusory content is a subjective reality is only too hasty.

[2]By 'content of correction' is meant the content of the corrective judgment, not what is corrected.

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rejected, and the rejected snake as ousted, on the one hand, from the world of reals and as yet not zero, on the other hand, cannot but be subjective. But this too would be a hasty conclusion. In spite of being false, the snake appeared as object. A theory of error which can retain this objectivity is to be preferred to one which denies it too easily ; and considering what has been said so far about the distinction of object from reality, the presumption is against the idealistic theory of the Buddhists.

Correction may also be non-judgmental. But even there, as in all non-judgmental knowledge, the content is a presented rope with the peculiar flavour of a denied presented snake, or an absent snake with the preculiar flavour of its having been nevertheless presented, or a once-presented snake with the flavour of its being ousted by a now-presented rope, the once-presentedness of the snake being, of course, no more than a fringe round the flavour of being ousted. Whichever way the content appears, there is no scope for the particular Buddhist theory. In every case the content is presented as an *object*.

The rejected snake can in no way be taken as subjectively real. Indeed the phrase 'subjectively real' is often a camouflage. In what sense is a subjective idea real ? Is it real in the sense of being independent of its knowledge, or is it real in the sense of being just existent ?

The Buddhists under consideration hold that in correction the outsideness only of the content is denied, and its reality is retained. But is the subjective reality of the snake its original pre-correction reality ? The pre-correction reality of the snake included its having been independent of the knowledge of it, whatever else it might have included. But at least that independence is now denied by these Buddhists. The subjective snake is then real in some other sense.

The reality of subjectivity is qualitatively different from that of a non-subjective content. While the reality of a non-subjective content is distinguishable from that content this is not the case, at least according to the Buddhists in question, with the subjective. The subjective, at least according to them, is self-evident: to be subjective is *ipso-facto* to be real. In 'this flower exists' existence can be imagined as dissociable, as at least a universal *belonging to* this flower, or even as what may lapse. But in 'I am' am-ness is the same thing as I-ness. I=I am. Contrariwise, the *content* of the non-subjective is imaginable apart from existence (or non-existence), but not so the content of the subjective. If the subjective can at all be imagined apart from existence, there is no conceivable way of adding that existence ever to the content. The subjective is either ever a mere content or ever with existence. Whichever way it is understood, it is evident that the reality of the subjective, if at all it is real, is qualitatively different from that of the non-subjective. To say, therefore, that the snake is subjectively real is little more than saying that it is just subjective. The reality with which we contrast the false is the reality of the non-subjective.

And yet these Buddhists persuade themselves that in correction the reality of the snake has been retained, as though it is the same reality which we had before correction.

It is true that there is a natural tendency to take what is not real (in the realistic sense) as merely my imagination and, so far, subjective. But there is no assurance till now that the image, though subjective, does not stand outside. The false snake, detected as false, may have been a subjective image. But I saw it outside, and it is not yet certain whether this outsideness came to be cancelled. It might well be that its reality (existence) alone is cancelled, the snake being understood as a ghostly outside entity, a floating adjective, as it were, of the rope that is real. An image to stand outside is not *prima facie* absurd. In every normal perception where the content is presentative-representative the representative element, though imaginal, stands outside, tied to what is merely presented. If this be allowed, why may not an image, in illusion, stand outside, though unconnected or misconnected with what is presented ? That which in normal perception made the image an outside content is not the correctness of the perception, but only there being to that perception a presented content. In illusion too there is a presented content, and so there is no reason why it cannot be outside. The presented content is not, it is true, evident in its full character. But there is no denying the fact that there is a presented content. The represented content, again, is not a real adjective of the presented element. Nevertheless it is an adjective, though false, false in the sense of being really unconnected or misconnected. Alike in normal perception and illusion the image-element is outside. Imagination may be directed to a past thing or a given presentation, or to no thing whatever. When directed to a past thing, the insideness of the image is more evident than its outsideness. The *thing* no doubt is remembered, but as imagination has added nothing to the thing-as-it-was-perceived no special outsideness of the image is evident. What is evident on the other hand is that there are new laws, relations and characteristics of the imagination. As directed to a given presentation, however, the outsideness alone of the image is evident : the image stands tied, it is said, to the presentation. The insideness of the image here has only to be inferred, and it remains ever doubtful if here the dispositions have matured at all into a subjective image. The same thing occurs in illusion ; only, here the image is freely or wrongly associated with the given presentation. Where, lastly, the image is not directed to anything—past or present—it is ever on the vanishing point and is kept steady, even as so vanishing, by words. In this case—we may call it idea, as distinct from the two previous types of image—it stands evident as merely inside. The outsideness of the image is complete in the second case only. The complete outsideness in the second case and the much less outsideness in the first are equally due to the reference of the imagination to real things outside. The Buddhists under consideration have been deluded by the theoretical insideness of the image. They have not seen that except in the third case above there is also its outsideness, evident in its fulness as much in perception as presentative-representative as in illusion.

The idealistic account of the false content is thus untenable. The false content has to be taken as non-subjective, *i.e.*, an object, though it may not be a real object. All other Indian theories of error and the modern realistic theories of Alexander and other realists agree in this point.

In spite of this general agreement, however, they differ in some fundamentals, each having understood the concepts of object, reality and their relation in a different way. These theories should be examined separately.

H. *Some modern realistic theories of error examined*

Some modern realists believe that an object as such is neither real nor unreal and that the reality of a normal object and the unreality of one called illusory are equally unmetaphysical, being only contingent derivative characters.

But this is over-simplication in various ways. Let us see, how.

(1) An object that is rejected may be provisionally granted as subsisting on its own account and having unreality as a contingent derivative character. But the object of a normal cognition[1] is never felt as subsiting aloof from reality. It is felt from the beginning to the end as absolutely coincident with the real—in other words, as unqualifiedly real. It is only where there is no assertion, where a content is *merely entertained* that one may say it *subsists*. But such content is in the face of it an abstraction, and actually felt that way. Even doubt, question and suggestion are more or less assertive. In doubt and question there is still assertion, though it is either midway between or alternation of affirmation and denial, or the assertion here is vague and incomplete. It cannot be said that in doubt and question there is neither affirmation nor denial. Suggestion also is not without all assertion. Suggestion is the mere entertainment of a content-as-asserted. In all other types of cognition, except in error corrected, there is unambiguous affirmation or denial, though in the affirmation of one content there may remain involved (and subordinated) the denial of another content, and *vice versa*. In such cases the content is not felt as dissociated from reality. It would be useless to argue that the fact that the same content can be asserted, suggested, questioned, doubted, merely entertained or even rejected is enough to make one feel that it is at least dissociable, if not dissociate, from reality. The content that is simply entertained is abstract and symbolic, but a content asserted is felt neither as that abstract one *plus* its assertedness nor as symbolic *plus* something else. No concrete can be broken up adequately into (several abstract features or) an abstract feature *and* a dark solid base. A cow is not analysable into cowhood and an indenifite solid base ; that base is itself also a particular *cow*. Had not the base had a definite *svarūpa* the universal cowhood could not be

[1]We are here concentrating on *perception*. It will be shown later, in connection with the Advaita view of object, that in non-perceptual cognition object is felt, to whatever extent, as dissociated from the real. But that in no way affects their complete coincidence (identity) in perception.

connected with it to the preference of any other particular, say, one to which doghood or horsehood belongs. The content asserted is, again, real, and no reality is constituted by a bare symbolic possibility *and* something else. Possibility may at the most be the essence of the real, but even then the real is a *modification* of that possiblity, so that between a real and a corresponding possible there is nothing that is explicitly common. If Y be a modification of X, it is X in another form, not X *and* another form, far less, therefore X and a dark ground. The relation of an asserted content C to a C that is merely entertained is true *mutadis mutandis* of its relation to C's that are doubted, questioned and suggested. To all these attitudes there is never the self-same content except in name, and even that *name* C is not the content of simple entertainment. Only the content of correction is absolutely the same as what was asserted. But of that later.

The realists under consideration might still argue that as we ourselves have shown through all these pages that object is different from the real we ought not to take exception to their view. Should not object as distinct from the real be taken as neither existent nor non-existent[1]?

We reply, we hold *also* that object is yet felt as coincident with the real, *i.e.*, as itself the real. We have also shown that there is no reason why one of these two apprehensions is to be preferred and the other rejected. To have preferred their distinction to the extent of rejecting their identity has been the over-simplification No. I of which these realists are guilty[2]. There are other acts of over-simplification also.

(2) They have understood the illusory content too hastily. True, when error is corrected we come to doubt if the content was definitely either existent or non-existent. But this 'not definitely either existent or non-existent' does not amount to 'neither existent nor non-existent'.

There is no evidence yet, nor even a reasonable suggestion, that it was definitely neither. The only case where there is definite absence of either is simple entertainment where the content is admittedly abstract ; but the content of error, even after correction, does not appear to be abstract. No one feels that the content of error should be taken as having been merely supposed or simply entertained. It need not be denied that the content is not felt as definitely either existent or non-existent, but that does not mean that it is definitely neither. It is still *asserted*, though neither as existent nor as non-existent.

[1]Non-existence is also a form of reality.

[2]If reflectively, or in some specific cases, *e.g.*, in correction and non-perceptual cognition, object is felt as dissociated from the real, this does not affect their complete coincidence (identity) in normal perception. Reflection, as we have seen, does not here reject what is experienced in normal perception. If still one feels preference for reflection or for those specific cases, this is either sheer prejudice or suggests a transcendental standpoint (not logically substantiable) which demands re-orientation of all that we have known through ordinary means of knowledge.

The content corrected is still asserted in the sense that it is known as a sort of appearance *of the real* that is discovered in correction. After correction it is not felt as floating in the air. It is felt even then as somehow tagged to the real, not a self-subsistent content having nothing to do with the real. The question of unreality of that content at all arises only because there is such tagging : this appearance of the real is not a real appearance.

(3) These modern realists are guilty of yet another over-simplification. By treating object as such as neither real nor unreal and interpreting reality and unreality as equally pragmatic or linguistic or anything else they have missed a notable feature of the *unreal* object. In whatever way reality is interpreted, unreality is not co-ordinate with it. The unreal is that which was once apprehended as real. If it were not understood as 'once apprehended as real, but now rejected,' even abstract contents (including even the *neutral contents* of these realists) would have to be called unreal.

The central problem of error is how a content can be both objective and unreal. If the denial of objectivity, as by the Vijñānavādi Buddhist, has been too easy, so has been the attempt to treat reality and unreality as only extrinsic to the content.

I. *Nyāya-Vaiśeṣika theory of error*

The illusory content as both object and unreal could not be a problem at all if object in normal perception were not wholly coincident with the real. Object to be so coincident with the real is not merely what just happens when a perception is not erroneous. It follows, we have seen, from a fundamental postulate of knowledge, at least of perception[1]. The problem, then, is this :—How can the same object be real and unreal at the same time ?

The problem can be formulated in another way. In course of examining the modern realistic theory of error we have shown that the content rejected is, even after correction, *asserted*, though neither definitely as existent nor definitely as non-existent. It is asserted, in other words, as a queer type of appearance of the real. How can the rejected content be yet an appearance of the real ? A can be taken as an appearance of B if between them there runs a bond of identity. But how can there be a bond of identity between the false and the real when the false is definitely rejected as unreal ?

Nyāya-Vaiśeṣika solves the problem characteristically in close touch with objective common sense. It holds that though prior to correction there was the awareness of a total object 'this snake' or 'this is snake,' correction of it entails that this awareness was wrong, another name of which is that the total content is unreal. Yet, however, the awareness of it was *savikalpa-pratyakṣa*, which implies that some reals (apprehended in *nirvikalpa-pratyakṣa*[2]) were related

[1]Most of the Indian thinkers believe that it is a postulate not merely of perception, but of all kinds of knowledge.

[2]Amended in footnote (3) to the next page.

into a unity by *vikalpas* which are knowledge-wise. The reals in the present case were *this* and *snake*, for nothing else could be related into the unity 'this is snake.' The *this* here was but the real rope perceived as mere *this*. Its rope-*svarūpa*[1] was not perceived on account of certain defects in the percipient or outside. We perceived, in other words, just a given substratum, no *svarūpa* of it. The other real was *snake*, but not *this snake* or *that snake*. Not *this snake*, because there was no snake presented. Nor, again, *that snake*, *i.e.*, a snake of the past remembered in relative fullness as the snake there and then, for *that snake* could not be combined with a *this* substratum. What could be so combined is just *snake* (*sarpamātra*). Some past snake is no doubt remembered, for otherwise there could not be a question of snake at all ; but it is not remebered as *that* snake. Only the snake-*svarūpa* is remebered. As any past snake is real, so is also the snake-*svarūpa* (*sarpamātra*) which is only a part of it. This snake-*svarūpa* came to be combined with a *this* into the *savikalpa* unity 'this is snake' through a peculiar psychological mechanism, viz., that the very memory of the snake-*svarūpa*[2] acted as the contact between the sense and the real substratum. This psychological mechanism does not concern us for the present.

The elements *this* and *snake*[3] are real. The *vikalpa* relation that combined them into a unity is also real ; this follows from the fundamental postulate of knowledge already mentioned. But unlike the elements and the *vikalpa* relation, the unity formed *is not* real. In correction this unity stands rejected. This last is the intriguing feature of illusion. Normally when the elements and the *vikalpa* relation are real the unity effected stands also as real. The present case is an exception, only because the unity has been rejected in correction. Not that I was not aware of the unity before correction, nor that as an object *then* it was not apprehended as real. But correction contradicts just this prior awaıeness and therefore sublates this object. It follows that once it is sublated it cannot be taken to have been real even before.

But if it cannot be said to have been real, how can we say that it was yet an object ? Does not the reality of every object follow from the very fundamental postulate of knowledge ? The Nyāya-Vaiśeṣika reply is that it cannot be said to have been an object even. It was indeed felt as an object, but as a matter of fact it was not an object[4]. Not that it was therefore wholly subjective. This idealistic theory has been already refuted. Moreover, if the elements are real outside their unity cannot be merely subjective. It cannot be said, again, that though the elements are real by themselves they yet *as in the unity* must partake of the nature of that unity. Here there is no question of the elements *in the unity* :

[1] '*Svarūpa*' might have been translated as 'character'. But such translation is risky, as it might suggest that the rope was not apprehended in *nirvikalpa-pratyakṣa*.

[2] Or the snake-*svarūpa* itself as remembered. Gangeśa, for other reasons, believes that what acts as *sannikarṣa* here is *doṣa*.

[3] The snake-*svarūpa* is not indeed apprehended in *nirvikalpa-pratyakṣa*. It is the content of such memory as is due to the maturation of the disposition (*saṁskāra*) of a prior *nirvikalpapratyakṣa* of snake.

[4] In the sense that there was no object of the form 'this is snake'.

in the unity there are no elements, there is only the unity, and nothing else, the elements being only inferred as having been apprehended in a prior *nirvikalpa* knowledge.

The unity in question is neither merely subjective nor an object coincident with the real. Not that as neither subjective nor such object it is the neutral object of the modern realists. Such neutral objects we have already dismissed. Nyāya-Vaiśeṣika is forced to conclude that after correction there is no talk of such unitary object. Though prior to correction some such unity appeared, correction is just its sublation. What is meant is this:

After correction we cannot say 'This snake is (was) not'. Such negative judgment is impossible. Every judgment, affirmative or negative, is possible if at least the subject is already known as real. 'A table is not in the room' presupposes that there is a table in the world (though not in the room). But before we are entitled to say '*This snake* is not' we are already assured that *this snake* has been sublated. So there is no occasion to use 'this snake' as the subject of a judgment. It will be no use arguing that though the present *this snake* is sublated there were other *this-snakes* at other times. 'This' refers primarily to one unique particular, one that is presented just here and now, and in comparison with it the use of the word 'this' as characterising other things which were so presented is abstract and symbolic, not a genuine living use. Whatever else may be called *this*, the primary and living use of the word is regarding a very unique particular entity. *This* snake is the very particular unique snake that was here taken as a real object and is now sublated in correction. 'This snake', so understood, cannot be the subject of a judgment, affirmative or negative. The negation of *this* snake, so understood, would be a case of *aprasaktapratiṣedha.*

If *this snake* cannot be denied now, it cannot also be taken, from the point of view of correction, as what was affirmed before correction. From the point of view of correction, then, *this snake* was not an object.[1]

But do we not yet, even from the point of view of correction, say '*This snake* was not' or '*This snake* was apprehended as object', and do we not mean something by that ? Nyāya-Vaiśeṣika would claim that this is an unjustified use of language. We do certainly mean something, we mean that *this snake* is sublated. But sublation is not adequately representable in the form of a negative judgment. Sublation may include, imply or entail a negative judgment, but it is more than that. Even the negative judgment that is included, implied or entailed is not of the form '*this snake* is not', it is of the form 'no snake is here (in *this*), where the subject is not *aprasakta.*

It follows[2] that the unity effected out of *this* and *snake* through a *vikalpa* relation is not 'this is snake' or 'this snake', but 'snake is in this' or 'snake in this',

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[1]It is not denied, however, that we somehow apprehended it as object. Correction sublates this object.

[2]*Vide* p. 31 ff.

not even 'snake *as in this*' (for in the statement '*snake as in this* is not' the subject would be equally *aprasakta*). We have remarked earlier[1] that though in normal cases 'P is in S' is translatable as 'P is *as in S*' this is not possible here. The unity effected here is loose, not a close one like 'this is snake'. It may even be said that this unity is little more than nominal. 'In S' in the judgment 'P is in S' does not characterise and is not, therefore, predicable, in any normal sense of predication, of P[2]. The content 'snake in this' is not a unity except in name. What is apprehended here in *savikalpa-pratyakṣa* is the very reals *snake, this* and *inness, and nothing else*. The factual relation is here itself the *vikalpa* relation[3]. Such is also the case with the content "hare's horn" which is rejected in the statement "hare's horn is not". What is negated here is not truly "hare's horn", but 'horn in the hare'. Such interpretation in either case may appear circuitous. But it is inevitable, because otherwise there would be the impossible situation that a content—'this as snake' or "hare's horn"—is both rejected and yet a real object. If only a content is interpreted this way the difficulty would be removed : there would be an easy reconciliation of the rejection of a content with its being a real object[4&5].

Because there was no genuine unity of the form 'this snake'='this is snake' Nyāya-Vaiśeṣika takes *this*-aspect as belonging to *this rope*, not to that apparent *this snake*. The *snake* that was real was not a *this snake*, it was merely *snake*; the rope alone was *this rope*, or, better, the rope was perceived (barely) as *this*. Many Indian thinkers have not admitted this. They believe that there was a *this*-aspect as much in the false content as in the rope. But they could at all hold this, only because they believed that there was a total false object of the form 'this is snake'. Why they hold this and how far they are justified will be seen in connection with our discussion of the Advaita theory of error later. Nyāya-Vaiśeṣika, for reasons we have seen, cannot subscribe to this view.

According to Nyāya-Vaiśeṣika, the *this*-aspect does not really belong to the apparent content 'this snake'. This does not, however, mean that the business of correction is only to drop the *this*-aspect and retain the mere *snake*. It is only the Vijñānavādi Buddhists who argued that way and concluded that because 'this' means 'to be now outside me' correction presents the illusory content as not so outside, and, therefore, as subjective. The Vijñānavādin's view has been dismissed already. Nyāya-Vaiśeṣika may add that correction does not drop

[1]*ibid.*

[2]Normally all *relational* judgments are also *characterising* judgmnts—'P is in S' is translatable into 'P is *as in S*'. So far modern mathematical logicians have scarcely improved on the Aristotelian logic. It is only when an erroneous or a self-contradictory content is sought to be represented in the form of judgment that we have relational judgment proper.

[3]Normally in 'P is in S' there is a secondary *vikalpa* relation, because the proposition can be written also as 'P is *as in S*'. But this is not true of 'horns in the hare' or 'snake in this'. See p. 31 ff.

[4]As the content 'snake here (*in this*)' is negated the false snake is really the 'snake not here', *i.e.*, the 'snake elsewhere'.

[5]Vàcaspati Miśra did not interpret the false content in this way, and was consequently compelled to admit an additional *vikalpa* relation which, according to him, was not real, *i.e.*, *asat*. But obviously this is not in tune with the realism of Nyàya-Vaiśeṣika.

this-aspect; it only cancels *sāmānādhikaraṇya* of *this* and *snake* and presents the illusory content as 'snake in this[1]'.

J. *Alexander's theory of error examined*

Alexander's theory, though largely in tune with the Nyāya-Vaiśeṣika, differs from it in an important respect. Like the Nyāya-Vaiśeṣika thinkers, and practically on the same ground as theirs, he too holds that *this* and *snake* are each real, and as the snake-as-here ('this snake') is rejected it must be a snake elsewhere. Error lies, according to him, in mis-connecting the elsewhere snake with a sensed *this*. But the main point, *viz*, about the exact status of the illusory content 'this snake', he left untouched. He draws no distinction between object and the real, except admitting that *this snake* is a false *appearance* of the sensed rope and that the falsity of the appearance is due to the content being a joint appearance of the rope, on the one hand, and the percipient mind (or the physiological organism), on the other. If by this he means that the appearance is of the rope and yet constituted in whatever way by the mind, it would be what we have so long been terming *object*. But probably he does not mean this. He understands it as in line with his 'mere appearance' where the constitutive factors are all physical. His 'mere appearance' is not *object* in our sense; and in false appearance it is, as appears from what he says, an accident that one of the constitutive factors is the mind. Even as regards his 'real appearance', there is no contribution of the mind. By 'appearance' he only means a selected portion of reality. But in his doctrine of selection he errs in two ways. In the case of real appearance he has shown that the content of a perceptual knowledge is a portion of the reality-continuum, knowledge being nothing but a selective response. But he does not show how 'mere appearance' is a selection. The factors constituting it are admittedly not selected from the reality-continuum, but neither so is the content called 'mere appearance'. The factors, again, are parts of the reality-continuum, though not selected; but that *content* is not even a part. It would be too much to contend that the oval shape of a round coin is a *part* of the reality. It depends on the position of the percipient's body *vis a vis* the round coin. If it be contended that the round shape too depends on the position of the body, the conclusion should rather be that every appearance—real or mere (and *a fortiori* the unreal also)—depends on the subject and is, therefore, *object* in our sense. There is no ground to overlook this dependence in either case. As a matter of fact, even the real appearance depends on selection by the mind—depends, not for being known, for that would be a truism, *knowledge* meaning selection, but for the content being an appearance at all. This is not to be tabooed immediately as involving egocentric predicament. We never deny that though the appearance so depends there is nevertheless an independent reality as the background, and we perceive not merely the appearance but also that reality.

[1]We have only *presented* the Nyāya-Vaiśeṣika view, and our purpose was only to show what light this view of error throws on the problem object *vs* reality. The Nyāya-Vaiśeṣika view of error will be criticised in connection with the Advaita view treated later.

If Alexander wants to avoid this conclusion the only course left to him would be to hold that there is no appearance at all, but that knowledge as diaphanous directly reveals the real. But, then, there should be no talk of *selection* in the sense in which Alexander understands the term. If reality were a continuum selection would change it into a definite discrete portion, and knowledge would not be diaphanous. If, however, reality were not a continuum, but a series of discretes, knowledge would indeed be diaphanous, and the word 'selection' might be used in the *ordinary* sense of the mind being directly in contact with one specifically of the many discretes. But this would amount to abondoning the entire metaphysical structure which Alexander had built before he turned to epistemological problems. This is his second error.

As for the concept of diaphanous knowledge directly referring to definite discrete reals, we have already seen its defects in Sec. I. Here we may add one more point. If knowledge were diaphanous, directly in contact with definite discrete reals, how would perception, memory, inference, *etc.*, be distinguished from one another ? We must say that either these cognitions are qualitatively distinct or their contents have perceivedness in one case, rememberedness in another, inferredness in a third, and so on, these being emergent differential characters of the contents themselves. But on the former alternative knowledge would no longer be diaphanous, and the second alternative would inevitably lead to a distinction between reality and object, that which has perceivedness, rememberedness, *etc.*, being a real, and that reality as with the perceivedness or rememberedness, *etc.*, being objects. If it be contended that the qualitative difference of types of cognition does not militate against being diaphanous—each such type directly referring to the real—we would ask : Does this reference account for our awareness of the real as *object* ? Does it not merely prove that *there is a real* (with such and such characters) ? From where, then, does the consciousness of that reality as *object* come ? It cannot be said that *object* is another name for there being a real. The real was there even before I knew it. Nor can it be said that object is only another name for that real being known, for while the 'real being known' is known in a secondary experience, commonly called introspection, the real is known as *object* even in the primary experience. Knowledge as diaphanous cannot explain this primary knowledge of a real as *object*[1]. The much maligned representationism is in this point a better account than direct realism. The only defect—though that is serious—of representationism is that it has very sharply distinguished object and reality to the extreme point of their separation[2]. They, we

[1]We may also point out that each such type presents the real in different aspects. Perception, *e.g.*, presents it in both *sāmānya* and *viśeṣa* aspects or in the *viśeṣa* aspect only ; but inference presents it only in the *sāmānya* aspect (it does not present the *sāmānya* aspect only, the definite particular real is presented in that aspect). Now such aspects are not *parts* of the real, so that the concept of appearance (object) is here unavoidable. Or, we might say with the Advaitin that while perception removes both *asattāpādaka-ajñāna* and *abhānāpadaka-ajñāna* inference removes the former only. Here also these *ajñānas* are not *parts* of the real. As for what happens in memory, we need not discuss that here.

[2]Whether such sharp distinction is ultimately a defect or not will be examined later in connection with the Advaita view of object.

have so long been noting, are not separate. Except in erroneous perception[1], object cannot be dissociated from reality. Objectivity is a character accruing to the real and is itself, on that very account, believed as real. To put the matter more succinctly, object, except in false perception[2] *coincides* with the real.

K. *Prābhākara theory of error examined*

Like the object of any normal perception, the false snake has to be taken as object, though it does not coincide with the real. But this non-coincidence, we have seen, is an anomalous phenomenon. Nyāya-Vaiśeṣika tried to remove the anomaly by recognising the constituents only of 'this snake' as real. *This, snake* and the *vikalpa* relation are alone, according to them, real; the total content is not real and, therefore, no unitary object even.

The Prābhākaras have proceeded another way. They stick more closely to the basic doctrine that object (at least in perception) must coincide with reality. Object, everywhere, is nothing but a real as revealed by knowledge, objectivity being only the character of being so revealed. Because this character must belong to a real that is so revealed, there obviously cannot be an object in default of that real. Except in cases where a content is false or self-contradictory, the Naiyāyika has also held this view; he has excepted the false or the self-contradictory only because it has come to be rejected. He has rather been compelled to except it. But the Prābhākaras would argue that there is no such compulsion. There is another alternative: we may deny that the content has at all been rejected. The Prābhākaras would argue as follows:

If once it is established that object is but a real as revealed by cognition it would be senseless to modify the position to the absurd extent that there may be object even though it is not real. The false content is, of course, a challenge to this notion of object: it appears to be rejected in correction. But would it not be better, the Prābhākaras argue, to re-assess the correction-situation to see if that rejection is not only apparent, nothing serious, than abondoning the definition of object already established? The Prābhākaras contend that in correction there is as a matter of fact no rejection. Rejection is always of a content which was *known*, *i.e.*, taken as a *real object*. But as in correction we come to know that the false content was not a real object, this means that it was not a *known* object. What reflection certifies is the true nature of a thing. Correction as reflection certifies that there was no cognitive object. Hence truly there was no cognitive object. Nyāya-Vaiśeṣika thinkers have also admitted this logic, though only partially. They too have contended that because in correction we come to know that there was no object in the form 'this snake' there really was no such object. But immediately after this, and uncritically enough, they have yet held that somehow they were aware of the object 'this snake' before correction. It

[1]Whether or not in non-perceptual knowledge also, will be seen later.
[2]*Ibid.*

is because of this their uncritical faith that they spoke of correction as the rejection (*bādha*) of the content. The Prābhākaras, on the other hand, hold that no content—not even the total content 'this snake'—is rejected. If at all anything is rejected it is only the knownness, the cognitive character, of the total content, the content remaining untouched. But even this cognitive character is not *rejected.* Rejection of it would imply that before correction the content 'this snake' was apprehended as a cognitive object. Correction certifies this much only that there was no cognitive object like 'this snake'. A cognitive object is *ipso facto* real (*pāramārthika*). Correction certifies only that it was not cognitive, but conative (*vyāvahārika*). Hence even before correction we were aware of it as only a conative unity. *This* and *snake* were, however, cognitive and, therefore, real objects; the question here is not about them, but about the content 'this snake' = 'this is snake'.

But how is it, it may be asked, that when *this* and *snake* were *known* as real objects the total content 'this is snake' was not a cognitive object ? The Prābhākaras reply that the so-called total situation was, from the cognitive point of view, a sheer privation: we only *did not distinguish* the two cognitions—one of *this* and the other of *snake*; or, better, the two cognitions remained undistinguished, and the so-called unitary content, cognitively speaking, is only their non-distinction. True, we acted according to this so-called total content, we fled when we saw 'this snake'. Such acts, it is true, could not be prompted by sheer privation, and we have therefore to admit a *positive* unitary content and a positive awareness of it. But the Prābhākaras argue that though such positive unitary content and positive awareness have to be admitted the unity and the awareness are not *cognitive.* 'This is snake' is, in other words, no *object.* It is either what is only referred to by conation or a mere verbal unity.

Two things non-distinguished are often taken as one unity in the context of an act. It is the act which treats them as though they are unified. Act or will is normally indeed a response to a cognitive unity. But even in every such normal act there are contents which are cognised as non-distinct and yet unified by that act. What is called object of will is primarily the object of the cognition that causes the will; but in every will there is inevitably reference also to the means and a purpose which do not stand cognised as related to that object or to one another. By 'purpose' here is meant the actualisation (*bhāvanā*) of the object. The object of will was cognised as only a future reality, but there was no cognition of it as *to be actualised.* Futurity of the object was no doubt cognised, but it means only future actuality, not the dynamic *to be actualised* which is a peculiar unification, through will only, of the object and its futurity. X, Y, Z which are *means* to that actualisation were also cognised, but not *as means.* Their means-hood (*upāyatā*) is another peculiar unification, by will only, of X, Y, Z with that object of will. They might have been cognised as causes, but not as means. Means-hood and purpose-hood are absolutely conative categories. Action alone thus unifies contents which are cognised as non-dis-

tinct, *e.i.*, unrelated to one another, relation necessarily presupposing that relata are known as distinct from one another. We have seen that the contents of *nirvikalpa-pratyakṣa* in Nyāya-Vaiśeṣika were also known as non-distinct from one another, 'non-distinct' meaning here, as also in the Prābhākara view under discussion, not that the contents are each known with its self-identity[1], but that they are not known as each being ***not another*** or each dissociated from another. We have also seen how in *savikalpa-pratyakṣa* these non-distinct contents get related to one another and turn into a unity (though these relations and that unity are not merely subjective). Such unity is *cognitive*. The Prābhākaras only contend that there is also another type of unity which, as described above, is conative. The conative unity is called by them *vyāvahārika*. As in normal will, so also in illusion the unity 'this snake' is *vyāvahārika* only. *This* and *snake* get unified in the context of act only.

There is another possible account of the positive unity of the illusory content, and some Prābhākaras have admitted that. It is that the unity is only *verbal*. In a sense the Naiyāyikas also regard the unity, not only here but even in normal *savikalpa-pratyakṣa*, as verbal. Every *savikalpa-pratyakṣa* is, according to them, *śabdānubiddha*. *Vikalpa* relations are necessarily semantic forms of language, forms of language *spoken*, not *heard*, language that is *spoken* being, as spoken, undissociable from *knowledge* as judgment. The language that is dissociated from *knowledge* as judgment is the language which is *heard*, such language as heard being taken as a system of sounds or marks producing in the hearer another judgmental knowledge which, however, is not then spoken by the hearer implicitly or explicitly. The unity, thus, not merely in illusion but in every case of *savikalpa-pratyakṣa* is, according to the Naiyāyika, verbal. But the Naiyāika has not refrained from saying that as much in illusion as in every case of *savikalpa-pratyakṣa* it is also real and, therefore, an object. These Prābhākaras, however, here part company. They agree with the Naiyāikas that in normal *savikalpa-pratyakṣa* the unity is an object and would even go farther and hold that there is such unity as object even in *nirvikalpa-pratyakṣa* where it remains in some latent form. But they would entirely disagree with them so far as the content of erroneous perception[2] is concerned. The unitary content is in this case merely verbal, not real.

Whichever way 'this snake' is interpreted—whether as non-distinction of *this* and *snake* or as a conative or a merely verbal unity of these there is no question of its rejection. What may be said to be rejected is only the positive cognitive character of 'this snake'. But, as already seen, even this is not rejected, we only deny it. Even before correction 'this snake' was not apprehended as a possitive cognitive object.

[1]This self-identity is what is called in other systems *viśeṣa*, and in Nyāya-Vaiṣesika the very *svarūpa* of the content.

[2]Throughout this section we are considering erroneous *perception*, not error in non-perceptual knowledge.

The Prābhākara view is in perfect consonance with the doctrine that every cognitive object is real. But its weakness also is evident, and the weakness is fundamental.

The Prābhākara contention that even the cognitive character of the object 'this snake' is not rejected, but only negated, does not appear to be a sound account of the business of correction. Whatever be the Prābhākara theory, we do feel that before correction we were aware of 'this snake' as a cognitive object. It is too much to claim that we were aware of it as a conative or only a verbal object or as *this* and *snake* non-distinguished. The Prābhākaras were right in claiming that reflection offers a true account of the nature of the thing reflected on. But this does not mean that even before reflection we were aware of the thing in that correct way. Often the reflective account appears, without any hitch, as contradicting and often, again, as rejecting the unreflective account. There is no good reason why the Prābhākaras should discount the second contingency. Rejection (*bādha*) is often an actual phenomenon, and it is no good fighting shy of it. But once we admit rejection it would mean good-bye to the Prābhākara theory.

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Stephen H. Phillips Padmapāda's illusion argument

INTRODUCTION

Advaita Vedānta's tradition of reflection on perceptual illusion arises out of a concern with *mukti*, a "liberation" or "salvation" that is conceived as a radical change of awareness, thus as a "mystical experience." Developing the teachings of the Upanishads and the *Bhagavadgītā*, Śaṅkara (circa 700 A.D.) and his followers try to articulate a world view that would explain the possibility of this mystical state and show it to be the *summum bonum* (*paramapuruṣârtha*). It is problematic whether any Advaita philosopher, even the great Śaṅkara himself, is a "mystic philosopher," that is, one who attempts to describe his own mystical experience and to theorize therefrom. But convinced that a kind of *experience*, albeit a mystical experience, is the most important matter in life, the Advaitins try to formulate a comprehensive theory of experience (*anubhava*) that would conform to their soteriological views. Above all, it is the topic of perceptual illusion that forms the bridge between the Advaitins' soteriology on the one hand and their theory of experience on the other. The relation of the salvific experience to our everyday experience is viewed as analogous to the relation between veridical and delusive sense perception.[1]

Śaṅkara, in the very first sentence of his *Brahmasūtrabhāṣya*,[2] uses the term '*adhyāsa*', literally "superimposition" but also "false appearance," to capture the relation between the natural and mystical state of the self's true experience on the one hand and worldly experience on the other.[3] The Advaitin then asks, "What is *adhyāsa*?" and proceeds to give two characterizations (or definitions) of it. The second of these he defends with references to everyday instances of illusion. Thus in this opening passage, and in pronounced fashion in his Upanishadic commentaries and his *Upadeśasāhasrī* as well, Śaṅkara articulates an understanding of "*adhyāsa*" that is supposed to include both everyday and mystical phenomena.[4] Further, in this "*adhyāsa*" section of his *BSB*, he mentions some alternative views of illusion, apparently for descriptive as opposed to polemical purposes: without disputing these views, he puts forth his second characterization and claims that it would be acceptable to all disputants.[5] Therefore, with these characterizations, Śaṅkara must be seen as launching Advaita "phenomenology of perceptual illusion."

However, it is only after Śaṅkara that Advaita phenomenology and indeed critical reflection overall become advanced. Śaṅkara himself is so much less concerned with argument and justificational issues than with elaborating the soteriological teachings of diverse Upanishadic texts that many of his more properly philosophic views are too inchoate and embedded in other discussions to repay at all easily a scrutiny,[6] although many modern reconstructions of his positions have appeared. His followers inherit the soteriological and textual

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concerns, but they also try to be systematic and to refute opponents on a whole range of issues. It is with Śaṅkara's disciples, Padmapāda, Sureśvara, and Vācaspati, and *their* followers that the Advaita polemics and phenomenological analyses become truly astute.

Advaita theory of knowledge and related phenomenology become increasingly broad in scope as, through the years, there is a shift in the focus of Advaita reflection. In general, more and more attention is paid to cosmological and worldly (*vyavahārika*) issues, while Śaṅkara's embedded epistemological positions are enormously filled out. By the time of the *Vedāntaparibhāṣā*, the famous seventeenth-century textbook of Advaita epistemology, the topic of perceptual illusion is taken up not so much within a soteriological discussion as within a wide-ranging explanation of "means of knowledge" (*pramāṇa*) in general.[7] The *Vedāntaparibhāṣā* incorporates centuries of reflection—much of which originates in rival schools—on topics ranging from particulars and universals to the foundations of claims about the nonpresence of something x. (Do I directly perceive that there is not an elephant here?) Thus one should not think that Advaita epistemology is limited to a concern with perceptual illusion, particularly in the later period. Yet in the *Vedāntaparibhāṣā* and in many intermediate works, the early phenomenology of perceptual illusion, and in particular that contributed by Padmapāda, informs crucially the theory of knowledge, somewhat like the influence of Descartes and Hume in the West.[8] It clearly forms the mainstay of the central Advaita positions.

Padmapāda is generally admitted to have been Śaṅkara's younger contemporary and his student. Along with Sureśvara (who most likely was also a student of Śaṅkara) and Vācaspati Miśra (who was probably at least a generation later), he is the originator of a distinct line of Advaita commentary. These three are the founders of the *prasthānatraya*, "three lines of interpretation [of Śaṅkara]," known to students of Advaita. Padmapāda launched a tradition of commentary and understanding of Śaṅkara to which several prominent philosophers belong, including Prakāśātman (circa 975), the title of whose lucid (but often unfaithful—see note 12 following) commentary *Vivaraṇa* has become the name by which this branch of Advaita is commonly known; Citsukha (circa 1275), the logician and polemicist who purports to refute all the late schools; Mādhava (circa 1350), who is best known for a wide-ranging survey of Indian schools;[9] and Dharmarājādhvarīndra, the author of the *Vedāntaparibhāṣā* previously mentioned. There are also several lesser figures who belong to Padmapāda's "line," and the number of Sanskrit commentaries written on his work is large.[10]

In this article, I wish to examine Padmapāda's thought on illusion—with an eye to evaluating his metaphysics. Despite the sophistication of Padmapāda's analysis, the marriage between the metaphysics and the understanding of illusion is an unhappy one. Yet this point could be turned around: although, as I shall show, Padmapāda is unsuccessful in his attempt to show through an illusion analogy the possibility (*sambhava*) of his views about the Absolute (*brahman*),

his meticulous phenomenology of the mental life has merits of its own. I shall not slight it by jumping too quickly into an examination of the metaphysics. Only after presenting with some detail Padmapāda's analysis of everyday illusions do I take up the metaphysics of Advaita and demonstrate the failure of his illusion analogy.

Another aim of this article, overlapping the evaluative concern, is historical. I contend that Padmapāda's view of illusion illumines his metaphysics of *brahman*, the "Absolute," and of *brahman*'s relation to *māyā*, the "cosmic illusion." This metaphysics has been misunderstood by some scholars of Indian philosophy.[11] By elaborating Padmapāda's use of the illusion analogy, I intend to show precisely what his views are on the nature and ontic status of "*māyā*." While it is a matter of debate to what degree he departs on this score from Śaṅkara, his views on *māyā* are not the same as those of Prakāśātman, his famous "follower" who lived about two centuries later.[12] Also, Padmapāda's insistence on defending the possibility (*sambhava*) of the truths revealed by *śruti*, "scripture," along with the phenomenology, achieves a quantum leap in Advaitic philosophic procedure. This type of reasoning, in addition to the phenomenological arguments, represents a major development over Śaṅkara.[13] This article is not directed principally to questions of Padmapāda exegesis or of his place in the evolution of Advaita, but it is intended to investigate further what is hardly a fully worked mine.[14]

THE DISTINCTION BETWEEN ILLUSION AND MEMORY

Padmapāda's principal work, the *Pañcapādikā*, is a commentary on that portion of Śaṅkara's *BSB* which explains the first four sūtras of the *Brahmasūtra*.[15] Presumably, the work was to take up the first five sections of Śaṅkara's *BSB* (that is, the entire first chapter and the first section of the second), but all we have is a commentary on Śaṅkara's treatment of sūtras 1.1.1–4.

As noted, at the beginning of Śaṅkara's *BSB* the key topic is illusion as the appropriate analogue for the Self's true experience in relation to one's experience of the everyday world. Padmapāda focuses first and at length on this part of his teacher's treatise. We remarked that Śaṅkara characterizes illusion in two ways. These are, first, "an appearance (*avabhāsa*) of something previously experienced—[in this way] like memory—in something else." [16] Then after relating three alternative views, he gives a second "minimalist" characterization that is presumed to be acceptable to all disputants (as well as to conform to common usage): to wit, "the appearance of one thing with the properties of another." [17] As I indicated, it seems to me that Śaṅkara, because he gives the second characterization without a word of dispute for the alternative positions, is not so much concerned with the precise nature of illusion as with making a soteriological point. He wants merely to refer to illusions as the phenomena that are—within our everyday experience—the appropriate analogues for the relation of the world to the single transcendent Self. But Padmapāda takes it upon himself to

show that each of Śaṅkara's characterizations is superior to alternative views, and does not elaborate the minimalist point. His concern is with disagreements on illusion among rival schools.

Padmapāda begins his discussion by distinguishing an illusory cognition (*mithyājñāna*) from an instance of memory. He has two goals in this regard. First, he wants to show in what sense the term '*smṛtirūpa*', "like memory," is used by Śaṅkara in his first characterization. Second, he wants to establish—against an alternative view of illusion ("*smṛtipramoṣakhyātivāda*," interpreted as "*akhyātivāda*" by some of the commentators[18])—the positions that illusion has a distinct phenomenological character and, most importantly, that cognition is unitary. According to the alternative view, illusion is predominantly memory but also involves two cognitions, a sense cognition as well as a memory cognition, somehow blended together (because the "awareness of remembering" is obscured or "stolen away").

The reason that Śaṅkara uses the term '*smṛtirūpa*', "like memory," is, he says, to suggest that there can be no illusory appearance of something that has not been previously experienced, just as there can be no memory of something whereof one has had no immediate acquaintance. This is a view that Padmapāda wholeheartedly endorses. Sensation creates mental (or subliminal) impressions (called "*saṃskāra*" and "*vāsanā*"), while both memory and illusion involve, psychologically considered, the activity of these sense-created impressions.

The way in which mental impressions inform a present cognition is complex on Padmapāda's view. He elaborates this portion of his theory while disputing the *smṛtipramoṣakhyāti* view just mentioned.[19] To translate the text, the position to be refuted (the "*pūrvapakṣa*") is:

> The cognition of something x that occurs when the eye is in contact with a different thing y is just memory, but there is an obscuration (*pramoṣa*—"stealing away") of the awareness that it is a remembering. Because of some defect of the instruments [or causes] of cognition, i.e. the senses, etc., there arises a memory-awareness of a particular object, while the capacity of the organ to present the distinct thing with which it is in contact is vitiated by the defect. In this way, solely because of the defect of the sense-organ, there is a failure to note the distinction between the memory and the sensation which arise together, and thus the error is produced that there is a single [cognition] that in fact has not occurred, as in the case of two trees in the distance [perceived as one].[20]

While according to this, the opponent's position an illusory cognition is predominantly memory, Padmapāda believes that an illusion has little in common with an instance of memory except in one respect. This is that, in both, the object cognized has been experienced previously. (This is what Padmapāda sees as the point of Śaṅkara's use of '*smṛtirūpa*', as we noted.) He insists that as a presentation (*avabhāsa*) an illusory cognition differs crucially from an instance of memory in its clarity ("*spaṣṭam*") and immediacy ("*aparokṣârthâvabhāsa*").[21]

Then in addition to this phenomenological argument, Padmapāda presents a linguistic one. He points out that if the object of an illusory cognition were the

same as the object of an instance of memory, then a person deluded by, for example, a piece of mother-of-pearl appearing as silver would make the judgment 'That silver', not 'This silver', as actually occurs. In Sanskrit, the term '*idam*', "this," is used to refer to an object presented in immediate experience, while the term '*tat*', "that," is reserved for objects previously experienced and remembered. Thus the common usage tells against the opponent's position. This, to my mind, is Padmapāda's best point against the *pūrvapakṣa*, although surely the phenomenological argument is also a good one.

But this is not all he says. He also attacks by asking, "What is an awareness of remembering (*smaraṇâbhimāna*)?" According to the opponent, it is this awareness of remembering which, invariably present in an instance of correct memory, is obscured or suppressed by a sense defect in an instance of illusion. Padmapāda avers that there is no particular form in which an awareness of remembering presents itself and by which it can be discerned.[22] He is firmly convinced that cognition is unitary. And I believe that it is, above all, this supposition that rules out for him the possibility of any such distinct awareness of remembering. But he does seem to have some good phenomenological points. First, we are not *always* self-conscious about our remembering when we recall something or other. This is particularly evident in recalling the meaning of words: in comprehending the meaning of a sentence one must recall the meaning of individual words, but one does not recall their meaning *as* remembered meaning. So there is clearly no "awareness of remembering" in this instance.[23] Second, memory is invariably "intentional": one cannot engage in an act of remembering without remembering some object or other. No awareness of remembering occurs entirely apart from the objective content of the memory.[24] But Padmapāda's eschewal of the idea of *smaraṇâbhimāna* involves more than the denials that there is any remembering that is "nonintentional" and that in all instances there is plainly a self-consciousness about the remembering. He says in a sweeping fashion that whereas admittedly one sometimes designates an object as remembered by a certain usage—for example, "I remember (such and such)"—still even then, as always, no distinguishable "awareness of remembering" is involved.[25] Thus here he appears to be guided not by phenomenological considerations but by a peculiar idea of the unity of cognition. Surely we can be aware of engaging in the act of remembering—in some cases with little attention to the objects remembered. (Imagine an amnesiac questioned by a physician: "Can you remember what you ate for breakfast? Can you picture the entrance to the hospital?" The point in these cases would be to focus on remembering itself, not its objects.) Some of Padmapāda's arguments in this passage (*Ppk* 45–47) appear to be mere hand-waving. In fact his eschewal of the notion of self-conscious remembering is one indication that his is a "one-dimensional phenomenalism"—a position the full implications of which I shall explain in the last section.

Now an everyday cognition is no simple unity according to Padmapāda.

Judgments (reflecting cognitions) do indeed, he says, involve mental impressions, because judgments are expressed in words whose meanings are remembered. Further, in the inference 'The mountain is fiery' (made by one who sees only that the mountain is smoky), mental impressions of past experiences of fire conjoined with smoke clearly have a role. Also, in an instance of recognition (for example, 'This is that Devadatta whom I met previously'), mental impressions are responsible for the "that" portion of the judgment. But in all these cases there is only a single cognition in part influenced by memory (*smṛtigarbha*), not two cognitions.

The references to cases of inference and of recognition are presumed to show the possibility (*utpādana* = *sambhava*) of a unitary cognition. Thus there also *could* be a unitary cognition in the case of an illusion:

> ... it is evident that an inferential cognition [e.g., as expressed in the judgment 'The mountain is fiery'] arises from a [direct] cognition [i.e. sensation] of the inferential mark [e.g. particular smoke] together with mental impressions, while an instance of recognition [e.g. as expressed in the judgment 'This is that Devadatta'] arises from eye-contact together with mental impressions. In both these cases as well [as in illusion], there is just one single valid cognition that is "impregnated" with memory (*smṛtigarbha*). Without an arising of mental impressions, both [of these two types of valid cognition] would not occur.... Nor is there, moreover, any [other] reason to believe that in these cases we have two cognitions.[26]

The unity of inferential cognitions and of those of recognition reveals, Padmapāda argues, the possibility of single yet "memory-impregnated" cognitions. That this possibility is actual in the case of illusion he presumably takes to be demonstrated by the unitary judgment it provokes, for example, in '*idam rajataṃ*', "This silver," just as with inference and recognition, although he is not explicit here.[27] In any case, a key idea in this section is the unity of consciousness in the present moment. Later, we shall review the role of the idea in Padmapāda's metaphysics.

Also important here—though for a different line of the metaphysics—is that Padmapāda sees the force of his opponent's position as deriving from the need to explain *causally* the contrast of illusion and veridical perception. He wants to appropriate that force into his own position. Note that according to the *smṛtipramoṣakhyātivādin*, illusion comes about through a break in the causal chain characteristic of veridical perception. Padmapāda agrees.[28] He too embraces a causal theory of perception (*pratyakṣa*) in general, and as we shall see, much of his explanation of individual instances of illusion relies on the identification of causal factors. His disagreement with the *smṛtipramoṣakhyātivādin* is limited to the characterization of the mental life.

THE "OBJECT" OF AN ILLUSION

Padmapāda, we have seen, in part uses a linguistic argument to refute the *smṛtipramoṣakhyātivādin*: we say '*idam rajataṃ*', "this silver," not '*tad rajataṃ*',

"that silver," when presented with what we take to be silver, whether the presentation be illusory or veridical. What then is the reference of the term '*idam*', the "this" used as an ostension? Padmapāda sees the thing (*viṣaya* = *artha* = *ālambana*)[29] pointed to as the presented "silver" supported by the real mother-of-pearl (*śuktigatamithyārajata*). Here he is opposed first of all by "realists" who espouse *anyathākhyātivāda*, "the view that illusion is the perception of something as otherwise (than the way it is in fact)," for example, certain Naiyāyikas or "Logicians." His attack against this view reveals the extent to which Padmapāda is a "phenomenalist." My reading is that he is a phenomenalist on the issue of the criterion of the *ultimately* real. But although his is a radical phenomenalism on that issue, it is hardly thoroughgoing or comprehensive: his ontological position is peculiarly Advaitic, having little in common with the Western subjectivist systems (such as Berkeley's) that espouse a phenomenalist position on the issue of the criterion of the real.

The opponent's *anyathākhyātivāda* is presented as a naïve realism, though one with a peculiar wrinkle. Padmapāda's opponent claims that the illusory cognition not only presents something real, the something *can satisfy desire*. In the stock example, the deluded person on the beach would be seeing a real piece of silver in the marketplace through some bizarre extension of his normal power of sight. (And he would not realize that he has such capability—unless he were an astute philosopher.)

Padmapāda pokes fun at the view so rendered, except for its understanding of the nature of an "object" of a (perceptual) cognition (whether illusory or veridical). This is the idea that such an "object" is presented as something toward which purposeful activity *might* be directed. The Buddhist Dharmakīrti and the Naiyāyikas argue that "*arthakriyā*," "causal efficiency" and "capacity to fulfill an aim," is the mark of a true "object" (or real thing, *vastu*) in that a real thing is capable of satisfying desire and thus is *appropriately* sought in action.[30] In other words, according to Dharmakīrti and the others, whom I see as "pragmatists," something is real just in case it can satisfy a desire. A mirage is not real just because it will not quench thirst. Nor is there a danger that one could be bitten by the snake of the "snake-rope" illusion. Thus the Indian pragmatists have a "holistic" notion of experience such that experience would involve activity in the world, and, more precisely, interaction with worldly objects.[31] Padmapāda, on the other hand, does not use the term '*arthakriyā*', and incorporates only as much of the theory as suits his purposes: instead of '*arthakriyā*' he uses the term '*vyavahārayogya*', "suitable (as the object of) [illusory] worldly activity."[32] The term '*vyavahāra*', "worldly activity," is used by Advaitins to designate the illusory world of our everyday experience in contrast to the transcendant reality of the Absolute, Brahman. Thus this usage shows that Padmapāda does not believe activity has anything to do with the means whereby the real is to be discerned. Although the expression echoes the pragmatists' position, for Padmapāda it means only that a perceptual presentation is a

presentation of something that appears as though it could be an object of purposeful activity. But "purposeful activity" is itself illusory from the sublating perspective of the single Self. All worldly activity is *māyā*, "illusion," according to Padmapāda, and is revealed to be so by the sublating cognition that simultaneously reveals *brahman*.[33] Consonantly within the "*vyavahārika*" perspective, the means whereby an illusory object (of the "silver" and "snake" sort) is discerned as such is, he says, not interaction but a sublational cognition, for example, as expressed in the judgment "This is mother-of-pearl." Thus the point is that according to Padmapāda the illusory silver is *presented* as an appropriate object of desire. One does not find out that it is incapable of fulfilling desire until one has a sublating experience that shows it to be unreal. Not the capacity of the object to fulfill desire is the criterion whereby veridical and illusory experiences are to be discriminated. Rather, only a further experience can be the basis for that determination—at least with illusions of the silver-mother-of-pearl sort (we shall see that Padmapāda distinguishes between two broad types of illusion and that it is only with regard to one of these that the character of the immediate presentation is all-decisive). Padmapāda goes no further in his embrace of the notion *arthakriyā* than to hold that the object (*ālambana*) *appears* as an appropriate object of desire. This, in his view, is only a matter of phenomenal fact, with no special ontic relevance. The contrast of Padmapāda's phenomenalism with the pragmatism of this group of opponents is extremely important, and we shall return to it in evaluating his theory in the last section.

Yet despite his stance on "*arthakriyā*," Padmapāda's phenomenalism is limited. The "silver-mother-of-pearl" (also "snake-rope") type of illusion is, he says, the appropriate analogy for the metaphysics of Brahman, but it differs crucially from a second type that he identifies. Four examples of this second type of illusion are given: (1) the bitter taste of something sweet to a person with hepatitis ("diseased with bile"), (2) the sight of a double moon (*dvicandra*) by an astigmatic, (3) the red appearance of a crystal because of the proximity of a red flower, and (4) the reflection of an object in a mirror. These are presentations that remain false, Padmapāda points out, even after one understands that they do not present a true reality, unlike the case of the snake and the rope.[34] One can know that these presentations are false (*mithyā*) while they remain immediate presentations.

Padmapāda does not give full details about how this is possible, beyond distinguishing between the two kinds of illusion. To be sure, he finds other *pramāṇa*-s, "means of knowledge," and it is in particular the *pramāṇa* inference (*anumāna*) that appears to be operative in this "counter-intuitional" discernment. Further, the inferences here are drawn based on causal relations.[35] But "Why are there means of knowledge in addition to the character of experience?" and "How are these *pramāṇa*-s related one to another?" are questions that Padmapāda does not directly address, although, as I shall argue, on the latter question he appears to have a pretty definite view.[36] There is a tension in

Padmapāda's position: sense perception (*pratyakṣa*) provides a reason to believe that, for example, the crystal is red, while inferential reasoning based on causal relations urges that such an appearance is false. Why should the character of an immediate presentation be the criterion of the real in some instances but not in all? Padmapāda's commentators give more thought to the question than does Padmapāda himself, but the groundwork for a response is indeed present in his distinction of the two types of illusion—along with his complex use of the distinction in explicating the metaphysics of Brahman.[37]

The presentations of the second type of illusion (the red crystal, and so forth) are relational (*sopādhika*); their very nature invites reflection on the relations of one thing to another. Indeed, experience itself teaches that sense presentations in general are mediated by complex causal factors. But all this causal interaction is conditioned by the polemics of the first type of illusion, which is relationless (*nirupādhika*).[38] Recall that Padmapāda accepts that the object of a perception *appears* as an object of purposeful activity, while viewing the entire realm of activity as illusory. In parallel fashion, he sees objects as standing in a causal chain that involves the sense organs while he also maintains that the entire nexus of causal relations in negated in the Self's true perception.

The causal nexus is complex on Padmapāda's account. The presence of the object is a necessary but not a sufficient condition for the perception of it.[39] Many contributing factors are identified: a causal theory of perception (embraced by many of the Indian schools with variations) is by the time of Padmapāda already quite developed. The object perceived, along with many variables pertaining to distinct kinds of objects, light (or another medium), the sense organ, subliminal impressions, the internal organ (*manas*), and the self are all necessary factors. (We might call this Advaita *psychology* of perception, except for the factors relating to external objects such as the transparency of a crystal.)[40] Through identifying the conditions (*upādhi*) that influence perception, Padmapāda can agree with many of the rival thinkers that the reason that, for example, a person diseased with an excess of bile sees white things as yellow is a defect in the sense organ; likewise with other illusions of the *sopādhika*, "relational," type. But the entire causal nexus is subject to a sublation of the "snake-rope" (*nirupādhika*) sort.

THE "SUPPORT" AND "LOCUS" OF AN ILLUSION

One factor that is common to all illusions, whether relational or not, and indeed common to all cognitions, is the presence of a *real* "locus" and "support," *ālambana* (or, less ambiguously, "*adhiṣṭhāna*" and "*āśraya*").[41] This stands as an empirical generalization, and Padmapāda refutes a counterexample that purports to show that there are presentations that have no locus.[42] He also puts forth a linguistic argument in support of the claim: a judgment that expresses a sublational cognition invariably makes reference, at least implicitly, to a locus where the change occurs.[43]

Now in ordinary experience, the locus of the object of a cognition is either (a) external—a physical (*jaḍaka*) object—as exemplified in sensory cognitions, or (b) internal, as exemplified in dreams. Padmapāda in discussing dreams (as examples of illusion) says that he does not want to quibble over the terms '*antar*' and '*bahir*', "internal" and "external." Though he does view the self as internal, like dream objects and unlike physical things, his chief concern is to defend the position that—from the metaphysical perspective—the presentations both of dreams and of waking experiences have consciousness (*caitanya*) as their support (*āśraya*):

Even in the waking state [as well as in dreaming] the immediacy [of consciousness—"*aparokṣatā*"] that involves [external] objects is not to be distinguished from inner immediate experience (*anubhava*)—[at least not] according to [any] cognition that is valid—for they are presented in the same way. Thus an object even in the waking state is experienced invariably (*eva*) as intimately associated with inner immediate experience. Otherwise the presentation of the material world would be impossible. As a pot that is covered (*avaguṇṭhta*) by darkness is not presented [to cognition] without the [counter-]covering (*avaguṇṭhana*) of the light of a lamp, so it is here.[44]

From the metaphysical perspective, the Self, that is, Brahman, is the locus and support of *māyā* the cosmic illusion, and this reality (*pāramārthikatva*) is thought to underlie every worldly appearance. Although the externality of the "locus" in waking experience is a dimension to be sublated, a real locus is said to remain even after the ultimate sublation. Padmapāda's stress on an invariable presence of an *adhiṣṭhāna* in all instances of cognition, to include the worst illusions, is married to his view of Brahman as the "ground" of all phenomena and their "material cause."[45]

In this way, Padmapāda presents his understanding of the central doctrine of Advaita, namely, the identity of the self with Brahman. And indeed the famous *ātman-brahman* equation of the Upanishads appears to be understood similarly throughout Advaita, that is, with the *brahman*-factor understood as the "ground" or "locus" of all phenomena.[46] The connotations of the terms used in the passage just translated reinforce the stress on the idea that all cognitions involve a locus: both darkness and light are thought of as "coverings" (*avaguṇṭhana*). Everything "objective" except the locus and support in all cognitions is similarly a matter of "covering" and can be removed in a sublational experience of the snake-rope sort—so that only the bare "locus" and "inner immediate experience" would remain.[47]

Padmapāda does not present an empirical argument for the ultimate identity of all objects with a single locus-support—namely Brahman—and relies instead on *śruti*, "scripture." But he does argue defensively, pointing out that because dream and external objects are presented in the same way[48] there is no reason (*pramāṇa*) to believe that external appearances have anything other than the self for their locus-support.[49] Thus his point is that this ultimate identity is *possible*.[50]

13

A SUMMARY AND AN APPRAISAL

We have seen that Padmapāda distinguishes two kinds of illusion and that it is only the relationless ("snake-rope") sort that is the proper analogue for the "relation" between Brahman and one's experience of the everyday world. In this final section, I want to focus on the metaphysics and in particular on Padmapāda's use of an illusion analogy to explain the relation (or nonrelation) of Brahman, the Absolute, to *māyā*, the cosmic illusion. I shall also say a word about what appears to be wrong with his theory.

The central conception—what makes this "illusionist" world view click in Padmapāda's mind and provides the key to its structure—is, I believe, the notion that everything except the self (or cognition itself) is a candidate for sublation (*bādha*) within the invariable presentation of a "locus"—in other words, that only the self is not a candidate for the sort of change in the phenomenal character of experience that occurs when one ceases to see the snake and sees instead the rope as it is.[51] The notion that only (a) the self and (b) the locus-support of a cognition (the two are thought to be identical) are unsublatable is the linchpin of the system. To change metaphors, it is this idea that undergirds the remarkable statement of Śaṅkara's that perception and all the other *pramāṇa*-s, "means of knowledge," including scripture (*śāstra*), are dependent on the presence of *avidyā*, "nonawareness [of oneself as Brahman]";[52] that is to say, their operation presupposes the condition of *māyā*. This statement is remarkable, and a *fortiori* Padmapāda's embrace of it, because of Śaṅkara's concern with giving reasons (that is, "*pramāṇa*") for his views, a concern that Padmapāda expands a thousandfold. How can a view be rational that purports to transcend the canons of rationality—or criteria for warranted belief—including, to be sure, scripture?

Now the topic of the foundations of the Advaita world view, whether scriptural revelation, reason, mystical experience, or some combination of these, has been amply discussed in recent, and not so recent, scholarly literature, both in the West and in India.[53] My intention is not so much to contribute further reflection on this topic, though, as I have said, I shall not hold back my opinion about the merits of Padmapāda's theory, but to question whether the ideas about sublatability really show the possibility of a single Self excluding the world, as Padmapāda claims.

First let us summarize his most abstract positions. The Advaita doctrine championed by Padmapāda is that everything except the self-luminous character of the self, its intrinsic awareness of itself as aware (*svayamprakāśamāna*), is sublated—within the invariable "locus"—in the ultimate "knowledge" (*vidyā*), even the phenomena of thought processes, emotions, and desires, even the profound mystical appearance of an *īśvara*, "God."[54] Unlike Vācaspati, who holds that Brahman always carries within its supreme self at least the "potencies" of world forms,[55] Padmapāda holds—in consonance with his idea of *mukti*—that the ontic status of the world is simply that it does not exist; it is only *māyā*,

like the illusory snake.[56] All appearances of "otherness," including that of an *īśvara*, similarly are not veridical; there absolutely are no other things than Brahman, the Self. This radical "illusionism" is the distinguishing mark of Padmapāda's interpretation of Śaṅkara.

I admit that he also gives, as Karl Potter points out,[57] an interesting cosmology and theory of how Brahman comes to appear as *māyā*, and this involves both a notion of an *īśvara* and the concession that it is Brahman itself that suffers *avidyā*, "nescience."[58] Prakāśātman takes this theory as the point of departure for his own much more realistic view of world appearance. But the passage in the *Pañcapādikā* presenting these ideas is exceedingly brief and, in effect, a digression.[59] Moreover, as Prakāśātman *rightly* explains, the key idea in this regard is that Brahman can undergo the sort of change that is typical of *illusory* presentations without relinquishing its native state.[60] The way that the passage (*Ppk* 98–99) connects with the main line of thought reinforces this emphasis: near the end it is proclaimed that "ego-sense" (*ahaṃkāra*, which is said to be foundational for much appearance) is illusion only, and an analogy to the illusion of a red crystal is made. Now the red-crystal illusion is "relational," and correspondingly Padmapāda holds that ego-sense is related to a more primal "nescience," *avidyā*. The point is that what then follows is further discussion of relationless illusion as the way to understand *avidyā*. Finally, the ontic status of *avidyā* is declared to be, as already noted, illusion alone. This means that it exists as long as one is caught up in it. But with liberation, it disappears.[61]

The metaphysics is thus a radical "illusionism," and the quasi-theistic cosmology bound up with the notions of "*jñānaśaki*" and "*kriyāśakti*," Brahman's powers of knowledge and (creative) action, would be better attributed to Prakāśātman, the preeminent "Vivartavādin."[62]

Let us return now to the question of whether Padmapāda demonstrates the possibility of this "Brahman." The idea that the self and the locus-support are unsublatable while everything else is—conceived on analogy to the relationless sort of everyday illusion—is supposed to secure the possibility (*sambhava*) of the single and absolute reality of Brahman excluding the world. Scripture (*śruti*) indicates that the possibility is actual; or at least, this is the official position of both Śaṅkara and Padmapāda. Both of the Advaitins also appear to hold that a mystical experience (*brahmasākṣātkāra*)—revealing *brahman* as sense experience reveals everyday objects—is the theory's consummation, and even "confirmation"; thus unofficially and in a peculiar way both appear to believe that there is mystic "evidence" for the theory.[63] In any case, the possibility of the truth of the metaphysics is to be secured by the ideas about sublatability, and the truth itself by scripture or extraordinary experience. The prior question is then whether these ideas do their job.

Now insofar as Padmapāda is correct in understanding the snake-rope type of illusion to be "relationless," he would be able, first of all, to maintain a pure phenomenalism on the criterion issue—at least at its highest level (*pāramārthika*-

sat)—and exclude causal factors. Without relations (other than the identity relation exemplified in the proposition that *ātman* is *brahman*), there can be no basis for the discernment of causal factors conditioning the veridicality of an immediate (mystical) presentation, in the imagined experience of "*mukti*."

Similarly, there would be no basis for a supposition of "otherness," since this would require a presentation of things in a relation other than that of identity. Indeed, the claim about possibility is very strong. It is, again, that on analogy to the type of sublation that occurs when the snake is seen to be not the rope it was formerly taken to be, it becomes imaginable—however remotely—that I am deluded right now and that *nothing* that I take to be real on the basis of my present experience (the chair here, the piece of paper, and so forth) is indeed real, except my own subjectivity. With all candidates that involve relations excluded, the only thing not possibly sublated would be the subject's immediate and unreflective awareness of itself (*svayamprakāśamāna*). The snake-rope type of sublation is taken to show that it is possible that some future experience of my own could reveal the illusoriness of *everything* in my present experience, except that dimension which is the awareness's awareness of itself including, to be sure, the presentation of a real thing as its "support."[64]

But, let us ask, is there not in the sublational cognition revealing the rope a presentation of relations among things—between the rope and our bodies, for example? The rope is useful and would not bite were we to pick it up. Padmapāda himself responds to a similar question.[65] He tells us not to take the specific analogy too seriously. Of course, he has to have an analogy, otherwise he would have no argument and no demonstration that the identity of the self with Brahman excluding the world is possible. So he offers us another analogy: space and the space inside a pot. There are in reality no relations (other than identity) obtaining between universal space and the space that we arbitrarily delimit as that inside a pot.[66] This analogy is taken to illustrate the idea that any presumption, and perception, of things *in relation* could be false (*mithyā*). And I must say that I see no reason why we should not agree. The chief difficulty I find is not that all presentation of relation *could* appear to be negated experientially, but that the austere self-experience that he imagines could not. Let me explain.

The polemics of sublatability are very profound. In modern Western thought, this has been brought out by Descartes and his thought experiment of possible deception by a devil. He imagines, that is, deems it possible, that a devil could be deceiving him with illusory sense presentations. (Nowadays philosophers bring out the same idea with talk of "experience tanks" or the like: "Superduper neuropsychologists could stimulate your brain so that you would think and feel you were writing a great novel, or making a friend, or reading an interesting book. All the time you would be floating in a tank, with electrodes attached to your brain."[67]) Padmapāda's illustrations do not appear to me to be as vivid as Descartes', but this hardly matters. He has a similar argument. What presentation of experience could not possibly be sublated, as an illusory appearance of

silver by a veridical appearance of mother-of-pearl, by some further experience? In respect to what dimension of experience is it *impossible* to imagine that one is deceived? Surely not any particular presentation of things in relation. Is it not imaginable that there be a cognition that involves a self-awareness but not anything external to oneself? (Yogic trance, or "deep sleep," might be an example of this.)

As I see it, the problem is not with imagining an apparent disappearance of the external world in a cognition of "self-absorption," but with the notion that the self-absorption is unsublatable.

One of Padmapāda's great themes is, as we have seen, the unity of cognition. It is evident in his notion of "memory-impregnated" cognitions, which we reviewed, and in many other details of his theory of experience. His claim is that there is a possibility of a cognition that is unitary to the ultimate degree. What would it be like? It would be the barest bones of a cognition. It would be an awareness of itself and a sense of its own reality as its own "locus" and "support." I find all these ideas intelligible and this state of "*mukti*" imaginable—so long as the conception is restricted to the psychological and no notion of *brahman* is implied. More about this in a moment. But if one could "pop" into this supreme self-absorption, why couldn't one also pop out? There is no end to the regress of possibilities of experiential sublation.

Padmapāda takes the unsublatability of the self to show the possibility of a true ultimacy of experience. But the idea shows only the trap of the "solipsistic" ultimacy[68] of an extreme and "one-dimensional" phenomenalism. The metaphysics would hoist itself by its own petard: the very logic of sublatability requires that in the negation of world appearance in a unitary cognition of self all means of knowledge (*pramāṇa*) would be inoperative. The picture is thus a potent trap.

Does the objection that hinges on the sublatability of "self-absorption" presuppose a view of temporal relations among cognitive moments, in that it is thought that a further sublational cognition could *follow* the salvific experience? Yes, it does. Well, the salvific experience is presumed to transcend temporal relations, and thus the objection is not cogent. No, it is cogent. Every dimension of everyday experience that is imaginable as sublatable in the supreme self-absorption is also imaginable as again present in some ensuing experience—imaginable not, to be sure, on the part of the "liberated" person, but on all our parts. Neither Padmapāda nor any of his commentators, so far as I am aware, considers this point—absorbed as they are in the *picture* of self-absorption.

But has not Padmapāda identified factors that are *essential* to all cognition, namely, self-awareness and the presentation of a locus, and would not a cognition limited to these essentials thus indeed be a stop in the regress of sublatability? No. Often we are absorbed in objective presentations, and have no awareness of ourselves. Also, our everyday self-understanding is far richer than that which is reflected in Padmapāda's notion of intrinsic self-illumination. All that Padma-

pāda has shown is that we are potentially self-aware at any moment, or perhaps that there is no possibility of any other type of awareness without this potentiality of self-awareness (the central doctrine of Kant's *Critique of Pure Reason*, according to some interpreters). The self may be self-illuminating, *svayamprakāśamāna*.[69] And the potentiality of this profound intuition of self may be as constant as the Advaitins think it is. But there is nothing in the idea that suggests that such an intuition could not be followed by a fuller experience of self—such as we have of our own bodies and our "being-in-the-world." Thus there is no reason to suppose that a cognition that has only itself as its object as well as its "locus" and "support" is not also a candidate for sublation. This is the fundamental failure of the theory.[70]

There is also an equally grievous instance of incoherence, related to this phenomenological misconception. Padmapāda's notion of the unity of the self and Brahman believed to be evident in a mystical experience is unintelligible, that is, *not* imaginable, because Brahman is considered the *adhiṣṭhāna* and *āśraya*, "locus" and "support," of *all* things. In other words, Padmapāda cannot show that a cognition of the self and Brahman negating the world is possible because Brahman is conceived as the locus-support of all worldly things. For *Brahman* to be presented as identical with a state of self-absorption would require some kind of reference to worldly things, and in the state of *mukti* as Padmapāda conceives it there is none such. Thus we can construct a "pragmatist" objection (invoking the tradition of Dharmakīrti and others) that would run as follows. With everyday illusions, even of the radical "relationless" sort—best exemplified, I would say, not in a snake-rope sublation but in waking from a vivid dream—a judgment of illusoriness can be secured only by an experience involving interaction or interrelation. Since there is imagined no interaction or interrelation in the state of self-absorption, it is unimaginable that Brahman, by definition the locus-support of all things, could be revealed therein. Thus Padmapāda must needs fail in his attempt to show that a cognition revealing all things to be *māyāyika* could occur.

NOTES

1. In developing an illusionist metaphysics and soteriology, the Advaitins draw deep from a common well of Indian religious conceptions. See the *Majjhima-Nikāya*, Sutta 26, for an example in the Buddhist tradition—outside Vedāntic "scriptures." Then for an early and particularly striking example within Vedānta, see *Bṛhadāraṇyaka Upaniṣad* 4.3.9–22.

2. *Brahmasūtrabhāṣya* (hereafter cited as *BSB*), in *Brahmasūtra-Śāṅkarabhāṣyam*, ed. J. L. Shastri (Delhi: Motilal Banarsidass, 1980; originally published (2d ed.) Bombay: Nirnaya Sagar, 1909), 1.1.1, pp. 4–9.

3. The choice of the term '*adhyāsa*', "superimposition," to designate illusions reflects Śaṅkara's metaphysical views. Illusions are more neutrally referred to as "*viparyaya*" and "*bhrānti*." (Later, in fact (*BSB* 1.1.4, p. 69), Śaṇkara uses the term '*bhrānti*': "*sarpabhrānti*," "the illusion of the snake.")

4. E.g., *Upadeśasāhasrī* 2.2.51–55 (in the translation by Sengaku Mayeda, *A Thousand Teachings* (Tokyo: University of Tokyo, 1979), pp. 235–236.)

5. *BSB* 1.1.1: *sarvathā api tu . . . na vyabhicarati.*

6. N. K. Devaraja, in *An Introduction to Śaṅkara's Theory of Knowledge* (Delhi: Motilal Banarsidass, 1962), is able to present Śaṅkara's views as an intricate epistemological system because he expounds the opinions of a whole host of Śaṅkara's followers—while not always crediting their originality and overvaunting the achievements of Advaita's "founder." Some others do this as well, apparently following the tradition among the classical thinkers of all schools of achronistically attributing sophisticated positions to the earliest documents, and in particular to the "sūtras," of each school. Of course, there has appeared a considerable amount of excellent scholarship on Śaṅkara, including in part, to be sure, this book of Devaraja's.

7. Because of the enormous popularity of the *Vedāntaparibhāṣā*, its author Dharmarājādhvarīndra must be viewed as the preeminent systematizer of Advaita epistemology, although it may be, as Surendranath Dasgupta claims in the "Forward" to Swami Madhavananda's edition (Howrah: Ramakrishna Mission, 1972), that he is heavily dependent upon Rāmādvaya's *Vedānta Kaumudī*. Cf. Dasgupta's discussion in his *A History of Indian Philosophy*, vol. 2 (Delhi: Motilal Banarsidass, 1975), pp. 204–214.

Note that in the introductory verses Dharmarājādhvarīndra does say that philosophy should be concerned with the *paramapuruṣârtha*. He also elaborates the idea in his book's last chapter. Nevertheless, the book is dominated by epistemological concerns, not soteriological ones.

8. See, for example, *Vedāntaparibhāṣā* 1.55. Note further what Karl Potter says in the "Introduction" to the volume of *The Encyclopedia of Indian Philosophies* (Delhi: Motilal Banarsidass, 1981) devoted to Advaita Vedānta (vol. 3): "It is Padmapāda who pioneers the epistemology we . . . associate with Advaita. He provides the bridge between Śaṅkara and later Advaita, which is obsessed with epistemology as Śaṅkara was with the contrast between knowledge and action" (p. 73). Also interesting is Paul Hacker's general statement on Padmapāda's originality: "Im ganzen können wir sagen, dass Padmapāda ein schlechter Kommentator, dafür aber ein um so selbständigerer Denker ist" (*Untersuchungen über Texte des frühen Advaitavāda: I. Die Schüler Śaṅkaras* (Wiesbaden: Akademie der Wissenschaften und der Literatur in Mainz, Abhandlungen der geistes- und sozialwissenschaftlichen Klasse 1950, no. 26), p. 27).

9. Viz., *Sarvadarśanasaṃgraha*. Note that Mādhava's *Vivaraṇaprameyasaṃgraha* has been translated by S. S. Suryanarayana Sastri and Saileswar Sen, Andhra University Series, no. 24 (1941), and they attribute it to "Bhāratītīrtha."

10. See E. P. Radhakrishnan, "The Pañcapādikā Literature," *Poona Orientalist* 6 (1941–1942): 57–73.

11. E.g., ibid., pp. 58–59.

12. Prakāśātman has a "tiered" ontology, and views the sublation of world appearance in Brahman-experience as showing that the world has no absolute reality but not—as Padmapāda holds—as involving its disappearance; see the final section of this article. Note that Prakāśātman's *Vivaraṇa* stands in a complex relation to Padmapāda's work, and it is far from a sentence-by-sentence gloss.

13. Doubtless, it is Śaṅkara himself who suggests to Padmapāda the importance of this line of reasoning. He gives (*BSB* 1.1.1: p. 19) a counterexample to the apparent general rule (*niyama*) that superimposition occurs only on perceptible objects: *apratyakṣe 'pi hy ākāśe bālās talamalinatâdy adhyasyanti*. Śaṅkara also twice uses the expression '*vyavahāraḥ sambhavati*', "the worldly practice [of . . .] is possible [only given . . .]" (pp. 20–21). But not only is this line of reasoning not at all prominent with Śaṅkara—especially as compared with Padmapāda's use of it—he appears to be confused about its nature. When he says '*tasmāt*', "therefore," after his statements about possibility (p. 21), he conflates arguments about the possible and the actual.

14. There have been, however, some notable efforts in Padmapāda scholarship. Many of the general historians of Indian philosophy have given serious attention to the Advaitin. For example, Surendranath Dasgupta claims to base his exposition of Śaṅkara's views in volume 1 of *A History of Indian Philosophy* (Cambridge: Cambridge University Press, 1969) on Padmapāda's and Prakāśātman's commentaries. Also, Karl Potter often refers to Padmapāda's views in his long introduction to the Advaita volume of *The Encyclopedia of Indian Philosophies*. He also provides there a thirty-odd page summary of Padmapāda's major work, the *Pañcapādikā*. The most significant contribution in English to scholarship on Padmapāda is D. Venkataramiah's translation of the

Pañcapādikā, Gaekwad's Oriental Series, vol. 107 (Baroda: Baroda Oriental Institute, 1948), along with the accompanying notes. Venkataramiah's notes often elucidate obscure passage, but sometimes they reflect the views of later Advaitins who are unacknowledged. They also suffer, as does the translation, from Venkataramiah's lack of command of the technical philosophical vocabulary in English. (Potter's summary on this score represents a great advance.)

But despite these works, Padmapāda has not received the attention he deserves. As Karl Potter's bibliography shows, Advaita scholarship has focused principally on Śaṅkara, with Padmapāda enjoying about one percent of the amount of attention that his teacher has received: *The Encyclopedia of Indian Philosophies*, rev. ed. (Delhi: Motilal Banarsidass, 1980), vol. 1, lists more than four hundred secondary works on Śaṅkara, while only seven pieces are listed for Padmapāda. Let me add that there is good German scholarship on Padmapāda, and on Prakāśātman: most notably, Paul Hacker's *Untersuchungen über Texte des frühen Advaitavāda*, pp. 1927–1933 and 2014–2061, and *Vivarta* (Wiesbaden: Akademie der Wissenschaften und der Literatur in Mainz, Abhandlungen der geistes- und sozialwissenschaftlichen Klasse 1953, no. 5), pp. 36–41; and Klaus Cammann, *Das System des Advaita nach der Lehre Prakāśātmans* (Wiesbaden: Harrassowitz, 1965).

15. The *Pañcapādikā*, ed. S. Srirama Sastri and S. R. Krishnamurti Sastri, Madras Government Oriental Series 155 (1958), part 1, hereafter cited as *Ppk*.

16. *BSB* 1.1.1: *ko 'yam adhyāso ... smṛtirūpaḥ paratra pūrvadṛṣṭâvabhāsaḥ.*

17. *BSB* 1.1.1: *anyasya anyadharmâvabhāsatām.*

18. Viz., by Prakāśātman in his *Vivaraṇa*, which comprises part 2 of Madras Government Oriental Series 155 (p. 129), and by Ātmasvarūpa and Vijñānātman, MGOS 155, pt. 1, pp. 41 ff.

19. Padmapāda does not identify his opponents by name. Venkataramiah attributes the view to the Mīmāṃsaka Prabhākara (p. 19). It seems likely that Padmapāda had a direct familiarity with Prabhākara, although at least here he does not assume any special understanding of the views that he refutes. In fact, the three opposing views that he takes up are just those that Śaṅkara mentions in giving his "minimalist" characterization.

Prabhākara's view, by the way, is, as noted, also referred to as *a(viveka)khyātivāda*—and rightly so, since as we shall see, a "failure to distinguish" memory from sensory cognitions is one element crucial to the theory.

20. *anyasamprayukte cakṣuṣy anyaviṣayajñānaṃ smṛtir eva, pramoṣas tu smaraṇâbhimānasya. indriyâdīnāṃ jñānakāraṇānāṃ kenacid eva doṣaviśeṣeṇa kasyacid eva arthaviśeṣasya smṛtisamudbodhaḥ kriyate. samprayuktasya ca doṣeṇa viśeṣapratibhāsahetutvaṃ karaṇasya vihanyate. tena darśanasmaraṇayoḥ nirantarôtpannayoḥ karaṇadoṣād eva vivekânavadhāraṇād dūrasthayor iva vanaspatyoḥ anutpanne eva ekatvâvabhāse utpannabhramaḥ* (*Ppk* 42–43).

21. *Ppk* 51 and 55; cf. *Ppk* 40.

22. *Ppk* 46.

23. *Ppk* 45.

24. *Ppk* 45.

25. *Ppk* 47.

26. *dṛṣyate ... liṅgajñānasaṃskārayoḥ liṅgijñānôtpādanam, pratyabhijñānôtpādanaṃ ca akṣasaṃskārayoḥ. ubhayatra api smṛtigarbham ekam eva pramāṇajñānam. saṃskārânudbodhe tadabhāvāt. ... na punaḥ jñānadvaye pramāṇam asti* (*Ppk* 53).

27. But see *Ppk* 52.

28. *Ppk* 51 ff and many other places.

29. See note 41 following on the ambiguity in these terms.

30. Venkataramiah attributes this view to the Naiyāyikas (p. 25), but it appears to originate with Dharmakīrti. See Masatoshi Nagatomi in "Arthakriyā," *Adyar Library Bulletin* 31–32 (1967–1968): 52–72, who identifies both senses of the term in Dharmakīrti's writing.

31. A favorable comparison to such twentieth-century Western philoso/philosophers as John Dewey and W. V. Quine might be made in regard to their criticism of the phenomenalism of Berkeley and Hume.

32. *Ppk* 48.

33. Although there is a difference in connotation, the terms '*māyā*' and '*vyavahāra*' are used synonymously by Padmapāda, as by most Advaitins.

34. *Ppk* 98–113.

35. Padmapāda many times says explicitly that causes may be inferred from effects, e.g., in *Ppk* 51. Note that it was again Dharmakīrti who brought out to the Indian philosophic community the causal underpinnings of many inferences. It is because fire is the cause of smoke, necessary to its presence, that one may reason validly from the premise that there is smoke on the mountain to the conclusion that there is fire there too.

36. Śaṅkara says at *BSB* 1.3.20 that perception (*pratyakṣa*) is independent in its operation, while the other *pramāṇa*-s, in particular inference (*anumāna*), are dependent on perception. Padmapāda's commentary does not extend as far as this passage, but there is no reason to believe that he does not also see perception as having this privileged "foundational" status. Indeed, his phenomenalism with respect to the ultimately real dovetails with this position. But I have found no explicit statement in a passage that is clearly not a "*pūrvapakṣa*."

37. *Ppk* 70-71 and 98 ff.

38. Padmapāda does not use the word '*upādhi*' here, but he does use '*upadhāna*' (*Ppk* 102), a word that derives from the same verbal root, '*dhā*'. (The commentators prefer the former term, possibly through the influence of the Naiyāyikas, and interpret the two terms as virtual synonyms.) Also, and this is the important exegetical point, Padmapāda clearly expresses the idea of conditioning relations. Often he does so through forms of the verb '*apekṣ*', e.g., in *Ppk* 54–55. In this passage (*Ppk* 54–55) and later in expositing the metaphysics of the self (*Ppk* 112–113), he pellucidly expresses the idea of "relationless" sublation. (Note that Śaṅkara himself uses the term '*nirupādhi*' in this sense, e.g., in *Muṇḍakôpaniṣadbhāṣya* 2.2.4.)

39. *Ppk* 54 (reading '*āloka*' for the misprint '*aloka*': when "light" is absent one cannot see an object that is present).

40. Padmapāda's clearest statement of the mechanics of perception occurs at *Ppk* 114–117. Here we may note that Sengaku Mayeda's paper, "The Advaita Theory of Perception," *Wiener Zeitschrift für die Kunde Südasiens und Archiv für Indische Philosophie* 12–13 (1968–1969): 221–240, is an excellent reconstruction of the Advaita psychology (as opposed to epistemology and phenomenology) of perception, although he too concentrates on Śaṅkara's views somewhat at the expense of the more developed theory in later Advaita.

41. *Ppk* 52: *mithyâlambanaṃ jñānaṃ mithyājñānam*, "An illusory cognition is a cognition that has an illusory object." Thus one might think that the term '*ālambana*' invariably means "presented object," and would refer to that which the presentation (*avabhāsa or prakāśa*) would be *of*. But Padmapāda sometimes uses the term to mean "locus" and "support" instead. Two other terms used regularly, '*viṣaya*' and '*artha*', have potentially the same ambiguity.

42. *Ppk* 63.

43. *Ppk* 64–65.

44. *jāgaraṇe 'pi pramāṇajñānād antaraparokṣânubhavāt na viṣayasthā aparokṣatā bhidyate, ekarūpaprakāśanāt. ato 'ntaraparokṣânubhavâvaguṇṭhita eva jāgaraṇe 'py artho 'nubhūyate. anyathā jaḍasya prakāśânupapatteḥ. yathā tamasā 'vaguṇṭhito ghaṭaḥ pradīpaprabhâvaguṇṭhanam antareṇa na prakāśībhavati, evam* (*Ppk* 57–58).

45. Doubtless, some of this emphasis is due to Padmapāda's desire to refute the Mādhyamika Buddhists. These so-called "nihilists" hold that there is no ultimate support for appearances: the self is really *śūnya*, "nothing." To contradict this view Śaṅkara uses the term '*paratra*', "in something else," in characterizing illusion, Padmapāda says. The first time he stresses the necessity of an *adhiṣṭhāna* is in this context (*Ppk* 61–68), but he stresses it in the later talk about Brahman as well. See *Ppk* 139 ff.

46. The identity statement would not be analytic or epistemically necessary, but synthetic and metaphysically necessary—to use the terms elucidated by Saul Kripke, in *Naming and Necessity* (Cambridge, Massachusetts: Harvard, 1980), Lecture 1. Cf. Karl Potter's discussion of the identity statement, in *Encyclopedia of Indian Philosophies*, vol. 3, p. 73, and Wilhelm Halbfass, *Studies in Kumārila and Śaṅkara* (Rienbek: Wezler, 1983), pp. 54–60.

47. Sometimes it seems to me that this is a metaphysics of the locative case. Note that Śaṅkara's use of '*paratra*' in his first characterization of *adhyāsa* is brilliantly suggestive: the "something else" which the illusory object appears *in* is—from the metaphysical perspective—Brahman, and '*paratra*', like all forms of '*para*', has the connotation of "supreme, highest, preeminent" as well as "remote" and "beyond."

48. But are they? Dreams do not exhibit the same degree of continuity as waking experiences. Moreover, the only way we know (or could know) that dream objects have the self as their locus-support is *with reference to* waking experiences. The fact that Padmapāda misses these points is another indication of his radical (and misguided, as I shall show) phenomenalism on the issue of the criterion of the ultimately real.

49. *Ppk* 57.

50. We can understand now why Padmapāda feels no need to use different terms for (a) the presentational object of a cognition (e.g., silver) and (b) the locus and support of a cognition (e.g., mother-of-pearl): these are ultimately identical. We remarked that the terms '*ālambana*', '*artha*', and '*viṣaya*' are all used in both senses—see note 41 preceding.

51. Śaṅkara expresses the idea of the unsublatability of the self, although not so clearly as Padmapāda, in *BSB* 1.1.1: *aparokṣatvāc ca pratyagātmaprasiddheḥ*; and (much more explicitly) in *Aitareyôpaniṣadbhāṣya*, introduction (*Ten Principal Upanishads with Śāṅkarabhāṣya* (Delhi: Motilal Banarsidass, 1978), p. 325): *utpannasya ca brahmâtmavijñānasya abādhyamānatvāt*. It is also implicit in the *Bṛhadāraṇyaka Upaniṣad*, 4.3.23–31. Padmapāda presents the idea many times, e.g., in *Ppk* 52: *na svataḥ jñānasya mithyâtvam asti, bādhâbhāvāt*. See also in particular *Ppk* 65–66.

52. *BSB* 1.1.1: *avidyāvadviṣayāṇy eva pratyakṣâdīni pramāṇi śāstrāṇi ca*. See also *BSB* 4.1.3: *pratyakṣâdyabhāve śruter apy 'bhāvaprasaṅga iti cet; na, iṣṭatvāt*.

53. Ram Mohan Roy's championing of the rationality of Śaṅkara's Vedānta in the early nineteenth century launched a series of similar defenses in India. See Wilhelm Halbfass, *Indien und Europa* (Basel: Schwabe, 1981), chap. 12, and his later extensive discussion of the entire issue of reason and revelation in the philosophy of Śaṅkara, *Studies in Kumārila and Śaṅkara*, pp. 27–84.

54. *Ppk* 286–288.

55. *Bhāmatī* 1.3.30, in *Brahmasūtra-Śāṅkarabhāṣyam*, pp. 261–264. Note that Srirama Sastri in his Preface to vol. 155 of the Madras Government Oriental Series (in which the *Ppk* appears along with seven commentaries), lists ten principal differences between Padmapāda's and Vācaspati's philosophies, but he neglects this one (pp. xvii–xix). And it should count, I would say, at least in the top three.

56. There are ample indications of both views in Śaṅkara's works. The reason that Padmapāda's teacher makes cosmological statements that spark Vācaspati's interpretation is that he is committed to an idea of invariable perfection for *śruti* from a world-bound perspective. Of course, he nonetheless believes that *śruti*, like everything that is inessential to the self, belongs to the province of *māyā*. See *BSB* 1.3.30.

57. *Encyclopedia of Indian Philosophies*, vol. 3, p. 86.

58. *Ppk* 98–99; and 74: *anādisiddhâvidyâvacchinnânantajīvanirbhāsâspadam ekarasaṃ brahma*.

59. *Ppk* 98–99.

60. *Vivaraṇa*, pp. 653–657. This passage is Prakāśātman's commentary on Padmapāda's understanding of Sūtra 1.1.2 ("[Brahman is that] from which the beginning, etc. of this [world proceeds]") expressed at *Ppk* 300: "*viśva vivartate*." José Pereira has translated this section in *Hindu Theology: A Reader* (New York: Doubleday, 1976), pp. 201–206.

Let me repeat that the idea of "transmogrification" (Pereira's coinage for '*vivarta*')—contrasting with "transfiguration" (*pariṇāma*)—is not pronounced in the *Ppk*. However, that Padmapāda is thinking of Brahman as not losing its native state when he says here (*Ppk* 300) that it is the "root cause" is likely: "*yadavaṣṭambho viśvo vivartate prapañcaḥ tad eva mūlakāraṇaṃ brahma*"—"having this as its support all world appearance unrolls, this alone, the root cause, is Brahman." Nevertheless, the key ideas are "*avaṣṭambha*" and "*mūlakāraṇa*," not that expressed by the verb '*vivartate*'—whose grammatical subject, moreover, is not "*brahma*' but '*prapañca*', "world appearance." (Cf. *Ppk* 56: ... *aparokṣacaitanyasthâvidyāśaktir ālambanatayā vivartate*, "the power of 'nescience' stationed in immediate awareness 'transmogrifies' as objects.")

Let me add that I find Prakāśātman's ideas here of particular interest, since it is on the issue of whether Brahman "transfigures" and/or "transmogrifies" that Aurobindo, that premier mystic Brahmavādin of our century, takes himself to depart from Śaṅkara. (I do not believe however that Aurobindo had a direct familiarity with Prakāśātman's work.) For Aurobindo's theory of Brahman's *real* "evolution" (and "involution") in world forms, see *The Life Divine* (Pondicherry: Sri Aurobindo Ashram Trust, 1973), pp. 295–321, 439–481, and 834–835. Cf. my "Aurobindo's Concept of

Supermind," *International Philosophical Quarterly* 25, no. 4 (December 1985): 410–416, and my *Aurobindo's Philosophy of Brahman* (Leiden: Brill, 1986), pp. 124–131.

61. *Ppk* 66–67. An indication that Padmapāda does not take his own "cosmology" seriously is that in this passage (*Ppk* 66) he says that the occurrence of the cosmic illusion is "inexplicable," *anirvacanīya*.

62. Cf. Klaus Cammann's discussion, in *Das System*, pp. 124–128.

63. I discuss the implicit "mystic empiricism" of Śaṅkara and various "folk Vedāntins" in "Is Sri Aurobindo's Philosophy Vedānta?" *Adyar Library Bulletin* 48 (1984): 1–27, and in my book, *Aurobindo's Philosophy*, pp. 67–73.

Anantanand Rambachan has attempted to depreciate "experience" (*anubhava*) in Śaṅkara's soteriology and correspondingly to appreciate "scripture" or "revelation" (*śruti*). See "Śaṅkara's Rationale for Śruti as the Definitive Source of Brahmajñāna: A Refutation of some Contemporary Views," *Philosophy East and West* 36, no. 1 (January 1986): 25–40. Now *śruti* is indeed according to Śaṅkara an indispensable means both (1) to have a right intellectual understanding of the self and (2) to achieve an existential knowledge (*vidyā*) of *brahman*. But it is important to distinguish these and to see that the value of the intellectual knowledge is thought of as only instrumental, as deriving from its role in the attainment of *brahmasākṣātkāra*, "immediate *brahman*-experience." The intellectual understanding brought by "scripture" does not, furthermore, appear to be the sole possessor of this instrumental value. Contrary to what Rambachan says, there often appear to be yogic "prerequisites" (*adhikāra*) as well, although Śaṅkara is not always consistent about these (see e.g., *Upadeśasāhasrī* 2.1.2, *Muṇḍakôpaniṣadbhāṣya* 3.1.1, 3.1.2, 3.2.4, *Kenôpaniṣadbhāṣya* 4.7, and *Taittirīyôpaniṣadbhāṣya* 3.1.1). Whatever be the precise list of *adhikāra*-s, understanding the words of the Upanishads is clearly held to be, though necessary, *not* sufficient. From Śaṅkara's *Muṇḍakôpaniṣadbhāṣya* 1.1.5: *vedaśabdena tu sarvatra śabdarāśir vivakṣitaḥ. śabdarāśyadhigame 'pi yatnântaram antareṇa gurvabhigamanâdilakṣaṇaṃ vairāgyaṃ ca na akṣarâdhigamaḥ sambhavati.* But beyond this confusion of necessary and sufficient conditions, Rambachan's worst error is, I repeat, that he conflates the ideas of intellectual and existential understanding and fails to see that according to *śruti* as interpreted by Śaṅkara the liberating "knowledge" of Brahman is a "psychological event" (*anubhava*), not an "intellectual comprehension," (*śabdâdhigama*). See in particular *BSB* 1.1.2: *śrutyādayo 'nubhavâdayaś ca yathāsaṃbhavam iha pramāṇam, anubhavâvasānatvād bhūtavastuviṣayatvāc ca brahmajñānasya.* (The most significant use of '*anubhava*' here is not the first, on which Rambachan focuses, in pp. 35–36, but the second.) Rambachan says that experience is not a *pramāṇa* for knowing *brahman*. In the intellectualist sense of "knowing," he is right. All *pramāṇa* give intellectual knowledge, *pramā*, and there is, according to Śaṅkara, no intellectual knowledge in the liberating experience. There can be no report of the experience of *brahman* since the liberated person is lost to the world (or more properly, the world is lost to him). Thus not any "mystic report" but, as Rambachan partly sees, only self-authenticating *śruti* teaches the essential nature of the self and *mukti*. But it is an austere "self-experience" that is most highly valued, not *śruti*. Moreover, this "experience" is conceptualized in such a way that the world, including *śruti*, *has to be māyā*. (The inference is drawn according to the understanding of everyday illusion.) See the *BSB* citations in note 52 preceding, and Śaṅkara's *Bṛhadāraṇyakôpaniṣadbhāṣya* 2.1.20: *ekasmin brahmaṇi nirupādhike na upadeśo na upadeṣṭā na ca upadeśagrahaṇaphalam. tasmād upaniṣadāṃ ca anarthakyam iti etad upagatam eva.* The official epistemology is surely anti-empiricist, even anti-mystic-empiricist, but not only does Śaṅkara believe that a living *mukti* is a real possibility for a person and from that perspective "virtual evidence"; the *logic of his metaphysics* is governed by a complex analogy to everyday experience, veridical and illusory. See the *BSB* citation in the following note (note 64) as another expression of this governing analogy.

64. Brahman thus includes both intrinsic self-awareness and all reality—in that it is that which underlies all worldly things. This is an extremely important point. The reason that there can be salvific Brahman-experience is that Brahman is real, the Advaitins hold, just as the knowledge mediated by the senses is dependent on real things. Śaṅkara says this explicitly at *Brahmasūtrabhāṣya* 1.1.4: *brahmavidyā . . . pratyakṣâdipramāṇaviṣayavastujñānavad vastutantrā*, "Knowledge (*vidyā*) of *brahman* is dependent on a real thing, like the knowledge of the real things that are the objects of such means of knowledge as sense experience."

65. *Ppk* 111–113.

66. This appears to be the same type of phenomenon as that brought out by the "duck-rabbit" pattern popularized by Wittgenstein, in *Philosophical Investigations* (New York: Macmillan, 1953), p. 194.

67. Robert Nozick, *Anarchy, State, and Utopia* (New York: Basic Books, 1974), p. 42.

68. Cf. Paul Hacker, "Die Idee der Person im Denken von Vedānta-Philosophen," in *Kleine Schriften* (Wiesbaden: F. Steiner, 1978), pp. 280–281.

69. The idea is that we can be aware of ourselves directly, without mentally reflecting on the fact of our existence; the self is "irreflexively self-illuminating." Compare M. Merleau-Ponty's understanding of the Cartesian "*cogito*" in *Phenomenology of Perception*, trans. Colin Smith (London: Routledge & Keagan Paul: 1962), pp. 369 ff. Paul Hacker illumines the Vedāntic idea in numerous articles; see for example "Śaṅkara der Yogin und Śaṅkara der Advaitin" and "Śaṅkara's Conception of Man," republished in his *Kleine Schriften*. Cf. Aurobindo's notion "knowledge by identity," in *The Life Divine*, pp. 524–552, and my book, *Aurobindo's Philosophy*, pp. 103, 117, and 124.

70. The failure is particularly evident in the obscurity of the notion of "*jīvanmukti*," "liberation while alive." Cf. Potter's discussion of the notion, in *Encyclopedia of Indian Philosophies*, vol. 3, pp. 34–35: "The *jīvanmukti* state seems paradoxical" (p. 34). Indeed, it is, if "living" is taken to involve conscious and willful activity and not just a comatose state.

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DREAMS AND REALITY: THE ŚAṄKARITE CRITIQUE OF VIJÑĀNAVĀDA

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In this essay, I concentrate on two significant passages in Śaṅkara's *Brahmasūtrabhāṣya:* (1) a few sentences from the introductory passage, and (2) his critique of Vijñānavāda. While I will not directly examine the classical Advaitic doctrine that Brahman alone is 'real', I hope to show that Śaṅkara adopts a sophisticated position on the nature of the ordinary world extrinsic to the subject of consciousness. This can be seen from a study of his analysis of the claim that dreams prompt suspicion about the nature of the world or, at any rate, the veridicality of our cognitive contact with it. The resultant position, which I characterize as 'nonrealism' regarding the world, is that while such a world must be accepted for the purpose of conventional knowledge, since it alone adequately explains the nature of our experience, there is nothing in our experience, and the reasoning based on it, that will enable us to say that the world which is experienced is the sole and determinate reality. Obviously, if there is no philosophical foundation to the idea that this world is the sole and determinate reality, there is at least a prima facie case for considering the soteriological possibility of Brahman-reality against which this world can be set as indeterminate in some significant way. I shall not pursue this soteriological claim because (a) much of the sustained argument for the plausibility of the indeterminacy of the world was done by Śaṅkara's successors, and (b) because I think that the soteriological argument is unpersuasive unless one is committed to some acceptance of Brahman (or indeed a Deity). I argue here that in his rejection of the Buddhist use of dreams and in his qualified acceptance of dreams himself, Śaṅkara provided us with sufficient material for an interesting reconstruction of the Advaitic philosophical position. The aim of this essay is to use the material on the critique of Vijñānavāda to provide a Śaṅkarite reconstruction of the role of dreams in our understanding of the external world; I will not attempt to make this an exegesis of Śaṅkara. The interest lies, I think, in the way in which arguments rooted in a tradition can be developed with regard to contemporary themes in philosophy. I must emphasize at this stage itself that the Advaitic view which I present here is substantially at odds with the spirit of the subschool exemplified by Padmapāda and Sureśvara, which, on the basis of the philosophical positions I give here, may more properly be understood as being idealistic. My Advaitin is a reconstructed Śaṅkarite who owes a fair amount to the subschool represented by Vācaspati, and to the subtle skepticism of Śrī Harṣa.

This essay is broadly in three parts. In the first, I give an account of the way in which I view the *pramāṇa* theory, and I provide a few com-

ments on my use of the idea of transcendental argument in the technical Kantian sense and on the use of basic terms. In the extended second part, I first reconstruct an Advaitic understanding of the conditions required for ordinary experience (or continuous cognition), and then examine the actual Buddhist position regarding dreams together with Śaṅkara's attack on it. In the final part, I speculate on a way in which the Advaitic acceptance of the role of dreams could be reconciled with the rejection of the Buddhist use in such a manner as to provide a rationale for the ultimate soteriological idea of the reality of Brahman.

I

1. The Pramāṇa Theory: A System of Validation. We must now set the scene for the Indian metaphysical project. The structure of the subject-object relationship is formed by the *pramāṇa* theory. The *pramāṇas* are the *means* of knowledge, and provide knowledge through such modes as perception, inference, and testimony. The objects of knowledge are called 'knowables' *(prameya)* and constitute the order extrinsic to congition. Finally, the cognitive act in which an object is grasped according to the authoritative means of knowledge is an episode of knowledge *(pramā)*. It can be used to refer to both the true judgment that issues and the subject's entertainment of it, as a consequence of the proper use of the *pramāṇas*. The *pramā* may thus be called a knowledge episode.[1] The importance of the *pramāṇas* lies, however, not just in the cataloging of the modes of gaining knowledge—perception, inference, testimony, and the like—but in the metaphysically vital double nature they possess. To gain knowledge is to use the *pramāṇas* properly; but usage is proper precisely due to the *pramāṇas* being the authoritative source of knowledge of the objects of knowledge *(prameyas)*. If the cognition of a condition is veracious, the reason that the subject *gives* for holding that cognition as veracious will have to be just the legitimate reason the subject in fact *has*, that entitles the subject to so hold the claim, and which renders it true. Using the scalpel *properly* just is getting the *right* incision. In the *Citsukhī*,[2] it is claimed that when veracious awareness arises *(utpatti)*, the totality of causal factors that generate knowledge will be the factors the subject appeals to in claiming knowledge. The Indian skeptic Jayarāśi[3] agrees that certain conditions determine whether a cognitive act is a knowledge episode. It must (I.11):

(i) be produced by faultless causal factors,[4] and

(ii) be free of contradiction.[5,6]

He also accepts the further Nyāya definition[7] that

(iii) there must be activity *(pravṛtti)* that is efficient *(sāmarthyam)* in the attainment of a cognitive result *(phalam)*.

Making use of Gilbert Harman's terms,[8] Matilal dubs this the 'cause/because' nature of the *pramāṇas*. It must be emphasized that this cause/

because formulation is not an attempt to combine Alvin Goldman's theory of knowledge[9] with Harman's theory of inference.[10] Briefly, Goldman's theory is that a judgment is true and delivers knowledge only if it was the object of the judgment which *caused* the cognition upon which the judgment is based. Harman's theory states that a judgment functions as a proper knowledge claim only if the subject can provide, through inference of the causal chain involved, the *justification* for that claim. The cause/because theory, however, should be seen as an attempt by the Indian philosophers to extract a metaphysical relationship between knower and known. The concept of the *pramāṇa*s in this context should not be seen as a theory of inference, but as a transcendental argument about the condition required for knowledge (for a judgment to be true). It is not so much an explanation of how I can come to know as laying down what must be the case when I do.

In view of this understanding of the nature of the relationship between knower and known, we may say that the *pramāṇa*s become the crux of two interdependent issues: the consistency of justificatory procedures ('because') and the metaphysical requirement ('cause') for the validity *(pramātva)* of such justification.

The relationship between the subject's incidence of knowledge *(pramā)* and its object *(prameya)* is therefore structured by the *pramāṇa*s. That is to say, the Indian metaphysical project was conceived as an examination of how the *pramāṇa*s literally held together the subject-object relation evidently presented in experience. An examination of what epistemic activity resulted from and in experience was an examination of the justification that was used for knowledge claims in that activity; and if the justification was to be held as successfully made, then that success would prove that knowledge 'worked', that indeed we had access to the objects of our epistemic activity. The idea is that any state of affairs can be established in knowledge only by the grasp of the instruments which render cognition of that state of affairs valid. The attainment of truth cannot be imagined to be anything other than a grasp of the justification conditions for the judgment, for what justifies that judgment is its being the case that the state of affairs is just as the judgment takes it to be. The *pramāṇa* theorists concluded, therefore, that if those conditions were known, that is, if the *pramāṇa*s were established as delivering certainty *(nirnaya)*, then the truth of the matter could be taken as established. The obvious objection is that one could conceive of coherent justification that would not deliver 'truth'. But that is to misunderstand the notion of the *pramāṇa*s. According to the theorists, it is not enough merely to give reasons for holding a judgment in order for it to be true. The force of the point about justification and validity is this: suppose we stipulate that a given judgment be taken as true. Then, speaking from the point of view of epistemic access, if that judgment is

entertained and the subject is taken as having knowledge, what else can the subject do to substantiate that claim but catalog the procedure by which such grasp was gained? From that it does not follow that giving justification is all of what knowledge consists in. But it can be said that knowledge consists in possessing a grasp of that set of factors which constitute the elements of the causal chain from object to cognition. That is why the *pramāṇas* are not only justification procedures but also those methods which match the causal chain with the justificatory ones, so as to validate knowledge claims. The idea is that one cannot simply give a justification and leave it at that; that justification has to be the one that traces the path of contact between judgment and state of affairs but in reverse. We have, then, the Validation Thesis of the *pramāṇas* (Vp):

> (Vp) The establishment of the instrumentality of the *pramāṇas* is possible in virtue of the authoritative source of the *pramāṇas*; therefore, the establishment of the instruments of knowledge establishes, for the users of these instruments, the cause of knowledge.

The Advaitic project is then taken to be as follows: it is an exploration of the subject-object relationship in the sense that it seeks (a) a conception of an order, extrinsic to the cognitive faculty, which is required for there to be an epistemic life of systematic knowledge claims, and (b) to determine the extent to which that conception can be established as explaining the metaphysical relationship between the cognitive order and the order of objects cognized. We have discussed the *pramāṇa* theory and settled on a fairly austere interpretation of what, minimally, it is taken to do: it lays down the condition that, through the various instruments of cognition like perception, inference, and testimony, there is a procedure for validating the knowledge claims that can be logically consequent upon a cognitive episode. This procedure consists in determining the existence or nonexistence of a justificatory chain from cognition to its object (or alleged object). The arrangement of the elements of the justificatory chain does not deviate from the arrangement of the elements of the causal chain that exists between cognition and the relevant object in the case of a correct cognition; it is merely claimed to exist when in fact there is no such causal chain (or no such object) in the case of an erroneous cognition. As such, the *pramāṇas* regulate the epistemic life of experience; their systematic nature is held to be, minimally, coexistent and contiguous with the systematic arrangement of the experienced order. The metaphysical issue, then, is what would be the appropriate construal of this coexistence.

2. Transcendental Arguments. One noticeable feature of the present essay will be its characterization of certain Indian arguments as 'transcendental' ones. A transcendental argument, since the time of Kant, has

been taken as one which attempts to show that the world must be a certain way if the experience of it is to be what in fact it is. To quote Kant on the connection such a proof attempts to make between the nature of experience and the nature of the experienced world:

> [I]n transcendental knowledge . . . our guide is the possibility of experience. . . . The proof proceeds by showing that experience itself, and therefore the object of experience, would be impossible without a connection. . . .[11]

Conventionally, a transcendental argument is supposed to show, a priori, what must be the case for experience to possess the features it does. If that can be accomplished, the doubt whether experience is indeed of the ostensibly experienced world is refuted. The argument is therefore held to rely on demonstrating that certain things must be necessarily the case for there to be experience. Given the requirements of a priority and necessity, it does not seem obvious that the concept of transcendental arguments can be transposed to the Indian scene, due to the absence there of the notion of either of these requirements in a way easily recognizable to philosophers of the post-Kantian tradition.

But the situation is not so straightforward. There are considerable problems in assuming that successful transcendental arguments ought to be built on these requirements. Before actually going on to talk about that, let us examine a related idea: that of 'descriptive metaphysics'. This is basically the project of exploring the various connections between the features of experience such that an account of the world emerges which may be held to be coherently related to these features. This is a looser formulation of the metaphysical program than the initial version of the transcendental requirement. Obviously, both this sort of metaphysics and transcendental arguments work on the basis of the claim that we can form no coherent or intelligible conception of a type of experience which does not exhibit the features that actual experience does.[12] It seems clear enough that the Indian philosophers were indeed descriptive metaphysicians. They strove to explain the nature of cognition and knowledge on the basis of the objects of cognition and knowledge. By having a theory about the system of validation, they attempted to give an account of how the cognitive life (meaning experience, awareness, knowledge, and error) coheres with one or another view of the nature of the world. It seems only fair to take it for granted that Indian metaphysics can, among other things, be called descriptive metaphysics.

Now, it might be thought that transcendental arguments are not the same as, or even part of, descriptive metaphysics. It may be reasoned that the two do not perform the same task. On the one hand, transcendental arguments could be required to prove that there cannot but be a world independent of our grasp of it but of which we have experience. On the other hand, descriptive metaphysics seems to be content with

the task of showing that, depending on the nature of experience, the world's being a certain way would best explain that nature. Such a descriptive project does not seem to move from an awareness that experience possesses the features it does to the claim that those features are possessed only because what is taken as experienced actually is *as* it is experienced. If the latter has to be proved for a metaphysical project to be successful, descriptive metaphysics fails the task. Further, there is no conclusive proof that experience does not *actually* rest upon conditions of which we have no conception; consequently, the world may not be how it seems to be experienced.[13] There are, therefore, two claims involved in the contention that the sort of descriptive metaphysics described above is inadequate. For one thing, it would fail to show that there must be a world independent of the experience of it. For another, it would not disallow the possibility of a world which is not experienced but which yet determines the nature of our experience (as illusory).

This is by no means uncontroversial. There is also a further point to be made. It could well be the case that it is misguided to ask for a transcendental argument to prove that there cannot but be an independent world which is nonetheless experienced. If this requirement is rejected either for being logically impossible or for being an unargued premise, then a case could be made that the work of descriptive metaphysics is coeval with the development of transcendental arguments. Peter Strawson, the best-known contemporary proponent of transcendental arguments, and the coiner of the phrase 'descriptive metaphysics', has written that the metaphysical project of description, including as it does transcendental arguments, "remains valid even if our transcendental arguments are not strictly conclusive, i.e., do not successfully establish such tight and rigid connections as they promise."[14]

Now, there seems to be a *prima facie* case for not separating descriptive metaphysics from transcendental arguments. It may well be the case that if transcendental arguments *have* to deliver on their promise but fail to do so, and descriptive metaphysics does not acknowledge the legitimacy of that promise, then the two are different things. But initially, if both are involved in the attempt to explain why 'cognitive life' possesses the features it does, and it is only later shown that it is misguided to expect transcendental arguments to deliver on their so-called promise, it seems acceptable not to stipulate that there is a difference between the two. Therefore, I assume that when the Indian philosophers attempted to explain the components of cognitive life in terms of the cognized world, they were implicitly relying on transcendental arguments. The proviso is that transcendental arguments here are read as arguments attempting to show what account of the world would best explain the nature of that world, held as that world is to regulate the commonly admitted system of validation. They should not be construed as arguments attempting to

show what are necessary conditions for there to be experience regulated by that system of validation. In saying this, I want to avoid the criticism that Stephan Körner makes of transcendental deductions of any particular categorical framework:[15] it is impossible to demonstrate the uniqueness of such a framework, but a transcendental argument will not establish metaphysical truths unless the universality and necessity of the framework it employs is demonstrated; and there are no good empirical or philosophical reasons for thinking that the unversality and necessity of any such framework has ever been demonstrated. My point here is that the descriptive approach I think most useful is one which is light on framework and rather heavier on empirical elements, and that, consequently, it makes a claim not about the necessity but merely about the plausibility of the account given.[16,17]

3. Basic Distinctions. We now stipulate what could be termed the idealist-realist distinction. The *idealist* holds that the epistemic life is ensured only if causal and justificatory chains do not run between distinct orders but within a single one, such that epistemic activity can be directed at whatever occupies the content of cognition. As the causal chain is held to run from object to cognition and the justificatory chain from cognition to object, if the chains ran within the same order, the object of a cognition would not be distinct from the cognitive act which presents it. The 'co-occurrence' of object and cognition is explained by the absence of any ontological distinction between them.

The *realist*, on the other hand, thinks that if epistemic activity is to be assured, the justificatory chain must agree with what is in fact the causal chain. But if there is to be such agreement, the components between which there is agreement must perforce exist. Such an agreement therefore requires the existence of an order of objects (for there to be a causal chain) and the existence of a cognitive order (for there to be a justificatory chain).

Into this situation comes the *nonrealist*. For this person, the essential distinction that the realist makes between the two orders is inescapable because that is given in the content of experience in a manner that cannot adequately be explained away, and epistemic activity is aimed at the ordering of the content of experience. On the other hand, however, he or she thinks that more must be said on how merely distinguishing between the two orders in this way constitutes proof of an ontological divide between them. The nonrealist notices that alleged proofs regarding the existence of a divide between the two orders seem to depend on the content of one order, namely, the cognitive one, and concludes from this that all that can be shown is that an account of experience requires a distinction to be made between the two orders. The nonrealist maintains, however, that if any proof is dependent on the content of the

cognitive order alone, then such a proof will not establish, as the realist wants, the divide between the two orders via an argument that an independent extrinsic order is somehow necessary for experience. The proofs that are in evidence seem to depend on the content of the cognitive order, and therefore can only show that the features of that cognitive order can be explained by recourse to the notion of an extrinsic order alone. Nothing actually establishes the nature of the extrinsic order as distinct from, and totally independent of, the nature of the cognitive order.[18]

II

1. Conditions for the Occurrence of Experience. Śaṅkara starts by referring to the subject and objects that are distinct from one another. Thereafter the conditions required for experience (or 'empirical' experience as it is generally called in Vedantic terminology, to distinguish it from the putative experience of an ultimate reality) are given: it is through a relation between cognitive subject and object that one has a conception of this, the natural experience of the world *(naisargiko 'yam lokavyavahāraḥ).* The fundamental distinction required for cognitive activity (that is, which must be made if there is to be any account of cognitive activity) consists in this: a subjective order whose content is given by its being the recipient of an object's presentation (an 'objectee', it could be said) *(asmat-pratyaya gocare viṣayinī)*; and an order of objects whose content forms the accusatives of presentation *(yuṣmad-pratyaya gocare viṣayaḥ)* (that is, consisting of nonsubjective elements). It is clear that it is appropriate to interpret *'yuṣmad'* here not in the primary sense of 'you' but as 'other than the self', where *'asmat'* stands for 'I' in the sense of the subject. Awareness is therefore structured by ascription of characteristics to cognized elements—including, fundamentally, that of being extrinsic to the subject. The extrinsic nature of objects is implied by the claim that the act of cognition and its accusative are as different "as light and darkness."[19] This last is important because Śaṅkara's claim is that there is no getting around the source of the notion of externality of objects (and in a generally non-Cartesian way, their being extrinsic to the cognitive faculty): it is derived from the content of experience itself. Then, indubitable awareness is partly constitutive of an order of awareness in which awareness is awareness of something (namely, objects are what the subject's experience is the experience of). It is because of this that there is an epistemic life. That is to say, there are claims to 'know' what it is that is presented in experience. It is with this claim with that he begins the introduction to the *Brahmasūtrabhāṣya.*[20] Literally, the arrangement and nature of these objects are a superimposition *(adhyāsa)* on cognition.

The general Advaitic point is that superimposition is the process by

which there is ascription of an attribute or quality *(dharmāḥ)* of the accusatives of cognition to the content of cognition. As a result, there is an interaction between the subjective state of awareness, and the entities, extrinsic to that awareness, which form its objects. That interaction leads to such typical experiential states as taking that "I am this" *(ahaṃ idaṃ)* and "This is mine" *(mamedaṃ)*, and so on. So primarily, the Advaitin thinks that there is a curious situation wherein though the intrinsic state of awareness is fundamentally different from entities extrinsic to it, experience is itself constituted by a relation between the intrinsic and the extrinsic, whereby the intrinsic state of awareness is qualified by the extrinsic state. Given the related Advaitic theory of a unified self, I shall generalize from the single subjective state, and talk of the subjective or cognitive order; and given the commonsense empiricism that there are objects of awareness, I shall generalize from the single object of cognition and talk of the order of objects or the extrinsic order.[21,22]

Experience results in claims to know of objects, and that implies a notion of what it is to have knowledge (?*vidyā*) and what it is to lack knowledge (?*avidyā*). That notion is in turn possible because of a conception of what it is to distinguish between claims where there are such objects as are presented in cognition and claims where there are no such objects. But the requirement for such a system of validation and invalidation is itself derived from what experience presents to the subject: an order of objects whose arrangement the cognitive order must correctly reflect, by explicating a justificatory procedure which does not deviate from the causal chain that must exist between the object and the cognition of it. In short, the *pramāṇas* are experientially based.

The systematicity of cognitive life itself provides a conception of the *pramāṇas*, but it is by the use of the *pramāṇa*s that the existence of those conditions which constitute the systematicity of experience (that is, the existence of valid epistemic activity) can be postulated. That is the significance of the *pramāṇas*: if their instrumentality is implied in epistemic activity, that is, if they are used for justificatory procedures, then so, too, is their causal role implied, which is to say that the source of their validation (the order of objects) just is the locus on which epistemic activity functions. As noted in section I, this form of empiricism, that is, a thesis that the system of validation available to us is one whose provenance is experience, was consensually favored by *pramāṇa* theorists, Naiyāyikas, Mīmāmsakas, Vedāntins, and Vijñānavādins alike; those like Nāgārjuna and Jayarāsi who did not accept the *pramāṇa* theory were altogether skeptical of the possibility of knowledge and the giving of a theory of reality. This fact must be kept in mind, because it is the consensus on the experiential origin of the system of validation which impels the discussion in the direction it actually takes. Śaṅkara is able to emphasize the relation between the available system of validation and the inelimin-

able feature of experience in the way he does because his opponents do not themselves challenge the experiential derivation of the system of validation.

2. The Dual Aspect: Śaṅkara and Strawson's Kant. Śaṅkara says that the ineliminable feature of the constitution of experience is in the form of a 'dual-aspect':

> It is constitutive of the nature of things that there is a fundamental distinction between the subject of experience and what is experienced, the subject of experience being the conscious embodied person, while the experienced consists of objects such as sounds etc.[23]

—he has an opponent say, before agreeing with him. So, there is a subjective order of awareness, intrinsic to a particular person, of an order of entities of which there is awareness. I take the liberty of calling that which Śaṅkara calls 'objects', in the plural, 'the order of objects', and the sequence of cognitions of a conscious unitary individual 'the cognitive order'. It is from this experiential situation that the systematic nature of the *pramāṇas* is derived, which in turn implies the systematic arrangement of the order of objects. Objects have to be that way, or else experience would not be understood the way it is. It is from experience that we get an idea of how the world must be for experience to possess the nature it does. If one can hazard a slogan, Śaṅkara relies on empirical material for a transcendental argument.

It is with some trepidation that one brings up the similarity between such an idea of the dual aspect of experience and the one Strawson derives[24] from his reading of Kant. There Strawson says that experience must be conceived as the passage of a subject through an objective world; this objectivity consists of an order and arrangement which can yield the formation of order and arrangement in the epistemic grasp of different subjects, and which is independent of any particular subjective grasp of it. There is no denying that Śaṅkara sees some such distinction between an order of awareness and an order of objects as a requisite for the explanation of the conditions under which cognition occurs. He gives, too, as we shall see, some idea of what he thinks this grasp of objects should consist in and what that implies about the nature of these objects in a broadly 'empirical realist' way.

There are, however, significant differences. For Kant, an 'object' implies 'objectivity', which is a weightier notion than that of entities extrinsic to cognition, and one which includes the concept of a general independence of entities from the cognition of them and their intersubjective (hence 'other minds'-involving) stability. He attempts to achieve this transition through the argument for the necessary unity of consciousness, namely, the thesis that experience of a unified objective order

requires a unified consciousness. Strawson interprets this as requiring a self-ascriptive, or reflective, capacity for the awareness that that unified subject possesses.

In Śaṅkara, as in other Advaitins, there is an interesting thesis of 'self-illumination' *(svaprakāśa)* held to be possessed by a unified self or witnessing awareness *(sākṣi-caitanya)*. But it is not entirely clear that the sort of relationship found in the Kantian picture is available. Here, it is related to the controversy of what it is to know that one knows, and about a nonregressive use of the *pramāṇa*s. Primarily, it has a soteriological function, besides which there are also notions of immateriality and personhood. As such, I shall not be examining it.[25] Instead, what we have here is a less weighty notion of objects: it does not include the a priori concept of objectivity, but just deals with a conception of entities as distinct from the cognition of them and which possess a complex of properties accessible through the complex of cognitive instruments possessed by the subject. For the purpose of distinguishing this more austere interpretation of objects than the Kantian one, I shall talk of an 'order of objects' or an 'extrinsic order' rather than an 'objective order'. It will also emerge that Śaṅkara's construal of the dual aspect is one in keeping with the nonrealism of Advaita.

3. Śaṅkara: General Conditions for a Systematic Cognitive Order. Before we examine the way the dream analogy is used by Advaita, we must first establish the nature of the 'empirically realist' nature of the cognition-object relationship which the Advaitin is willing to countenance. It is the characterization of this nature that establishes the fundamentals of the Advaitic view of experience. Śaṅkara lists, in the course of his critique of Buddhist idealism, the general conditions of the cognition-object correlation. He evidently takes the existence of this range of correlative types to be indicative of the explanation of the complex character of experience. First, I present the terms of my interpretation.

A cognition has content by representing an object, and it is by virtue of this representation that the cognition is characterized as the cognition of that particular object (and no other). The cognition is what it is because of the object qualifying it. Therefore the object is the qualificative of cognition, and the cognition is the qualificand. The object gives content to the cognition through the cognition being a representation of that object.[26] For there to be a cognitive order which constitutes a grasp of an extrinsic order, these general conditions must hold. I give here a substantially interpretative rendering of a passage in which Śaṅkara states the conditions in terms of actual examples.[27] What follows is a reformulation of this passage:

[And again,] in 'cognition of a pot' or 'cognition of a cloth', the qualificative distinctions occur with regard to pot and cloth, but not with the substantive

qualificand cognitions, as, for example, in the instances of a 'white cow' and 'a black cow'; whiteness and blackness are different qualities but not [the principle of] 'cowhood'. And the difference of the one [the principle] from the other two [whiteness and blackness] is obvious, as is the difference between the latter two and the former; similarly, there is a distinction between [cognized] object and cognition. So, too, should be our understanding of the perception of a pot and a memory of it, where the substantive qualificands, perception and memory, are distinguished, but the qualifying [or qualificative] pot is [a] common [factor]. Thus, too, there are instances of the cognitive states of smelling the milk and tasting the milk, where the substantive qualificands 'smell' and 'taste' differ but not so the qualificative milk.[28]

(1) For objects *a, b, c,*... and for cognition *C,* it must be the case that there is *C(a), C(b), C(c),*...; and there should be individuation in cognition where there are different qualificatives *(viśeṣana)* of cognition, *a, b, c,*..., and a common substantive qualificand *(viśeṣya),* cognition *(jñāna).*

(2) For any object *a* cognized at time t_1 in the form of perception *P,* and at time t_2 in the form of an episode of remembrance, that is, an act of memory *M,* there should be individuation by cognition of the difference between $CPt_1(a)$ and $CMt_2(a)$, where t_1 is the time of the presentation of the object, requiring the presence *(bhāva)* of that object located as represented, and t_2 the time of the episode of remembering the object, independent of the presence (though Śaṅkara puts it as actually requiring the absence, *abhāva*) of the object, and the qualificative *a* of cognition is common, though there are different substantive qualificands, cognition through perception and cognition through memory.

(3) For any object *a,* for any two or more modes of cognition, as in the perceptual types smell (S) and taste (T), there must be individuation through such cognition as $C_T(a)$ and $C_S(a)$, where again the qualificative *a* of cognition is common and there is difference between the qualificands, cognition through the perception of taste and cognition through the perception of smell.

The importance of these conditions is clear enough. Condition (1) refers to the capacity of the cognitive faculty to instantiate, over a variety of particular instances of cognition, subjective states of apprehension whose content is determined by the characteristic nature *(svabhāva)* of whichever object is represented (keeping in mind the episodic nature of cognition, *jñāna,* as a particular state of representation of an object). It is therefore the most general condition required to characterize a legitimate cognitive order of awareness. Condition (2) talks of the continuity of that order by way of the relationship between the episode of cognition through presentation, and the episode of remembrance, which confers dispositionality to the cognitive faculty.[29] It therefore gives the condition under which cognitive elements are arranged as members of the cogni-

tive order.[30] Condition (3) adverts to the interconnectedness of the instruments of the cognitive faculty, and points to the complex matrix of presentation and apprehension within which the relationship between the two orders functions.

More detailed and perhaps more careful formulations may be given to substantiate the account of what the conditions are for the cognition-object relationship, but we have here a basic account of these conditions, simple as they may seem more than a millennium later.

To sum up: for there to be experience, there must be a distinction between cognition and its object. We must assume that cognitive life is a primitive fact because subjects are logically obliged to affirm it. But the content of cognition is constituted by the representation of objects. Such content itself represents objects as external. The representation of objects leads up to the issue of whether objects of cognition are correctly or incorrectly represented; and this issue is addressed through the requirement that conditions (1), (2), and (3) hold in the case of correct cognition, or fail to hold in the case of the purported object not being correctly represented. It is the nature of cognitive life—experience—that there is systematic representation of extrinsic objects. To account for this nature, we need an explanation for systematic representation. This explanation is given by there being an order of extrinsic objects distinct from cognition, whose characteristics are represented by cognition in a systematic way (that is, allowing for discrimination between correct and incorrect cognitions, and for appropriate representation) by virtue of being regulated by the *pramāṇa* system.

4. Buddhist Idealism and the Dual Aspect. The Advaitic picture, therefore, has the *pramāṇas* working within the framework of the dual-aspect thesis. In the *Bhāṣya,* we find Śaṅkara proceeding on the basis of the contention that the epistemological deliverances of the *pramāṇa* system are assured if there is a distinction such as the one he postulates. His opponent here is the Vijñānavādin Buddhist, who is an idealist in that he does not wish to accept the extrinsic nature of objects.[31]

A philosopher may think it misguided to take the distinction between the two orders as a primitive feature of the cognitive life and, indeed, constitutive of that life, regardless of whether that distinction is held to be either ontologically established or transcendentally required to explain *pramāṇa*-bound epistemic activity. Such a philosopher would hold that there is no need to include the assumption of such a distinction in an account of the conditions required for the cognitive life, let alone some 'transcendent' proof (in the Kantian sense of depending on material not accounted for from cognitive grasp) that there is such a dual order. Such a position would involve the attempt to do away with the distinction, having in its place reference purely to the structure of the subjec-

tive order. This indeed is the view of the Vijñānavādin Buddhist. At the very outset, one philosophical point must be made. Buddhist idealists like Vasubandhu adopted the position that no order extrinsic to the cognitive exists. Sometime after Vasubandhu, Diṅnāga stated his own thesis that every cognition had its own dual aspect: an object aspect *(arthābhāsa)* and a cognizing aspect *(svābhāsa)*. This was still an idealistic rendering, for all it said was that the description of a cognition must itself consist of the object that the subject understood herself to perceive and the subject's state of having that perception. Post-Diṅnāga writers called the objectival aspect of cognition the object form *(arthākāra)*, which was one of the elements constituting cognition. This interpretation of cognition, therefore, put forward the idea that since the form of the object was intrinsic to a cognition, description of that object form exhausted the description of what was the object of cognition. "[I]nstead of saying with the old Yogācārins [that is, the Vijñānavādins] that the external objects do not exist, for nothing but consciousness exists, one can now say ... [that] references to external objects are dispensable."[32] This is perhaps a more sophisticated way of arriving at the idealist conclusion. It does seem, however, as if the interpretation that we could give of the general critique of Vijñānavāda found in Śaṅkara can actually encompass both positions. The Vijñānavādin that Śaṅkara has in mind looks very much like Vasubandhu, or, at least, the arguments Śaṅkara has the Vijñānavādin give are the same as Vasubandhu's. For this heuristic reason, and without any particular historical justification, we will consider Vasubandhu's own words in tandem with Śaṅkara's. In the *Trisvabhāvanirdeśa*, Vasubandhu rejects the distinction between the two orders:

> What is the conception of that which is nonexistent? [The answer is] 'mind' [mental projection] / For by it, the nonexistents are imagined; and inasmuch as the mind imagines objects, they do not exist at all.[33]

> What is it that is presented in cognition? The nonexistent which is projected [or imagined]. How is that presented in cognition? In the form of a twofold appearance [of the apprehender and the apprehended] / What is it in cognition that does not exist? That by which the twofold appearance is affected.[34]

This position is defended in the Viṃśatikā section of his *Vijñaptimatrātasiddhi*. Here he argues that there is reason to reject the existence of the extrinsic order as independent of subjective construction *(vikalpa)*, which rejection is the central tenet of idealism. However, his rejection is tied to an atomistic conception of such an extrinsic order, on which I shall briefly comment later.

5. Vasubandhu, Descartes, and Dreams. The way in which the argument from the dream analogy is used is interesting in its resemblance to and difference from the way in which Descartes used it. It is important to

make the comparison because the dream analogy has a certain resonance in Western philosophy, and the difference in usage has to be pointed out. We will, therefore, briefly deal with the rich and controversial Cartesian case in order to note the points of resemblance and those of contrast.

In the First Meditation, Descartes notes that he is often astonished to find that he had not actually been sitting in front of the fire but had merely dreamt that he had, and says, "my astonishment is so great that it is almost capable of persuading me that I now dream."[35] This is not to say that he thinks he cannot know that he is not dreaming, though much discussion has proceeded as though he did. But the importance of dreaming is that the senses can be deceived; a set of external objects is presented to the subject, but there is no such set as the 'experience' in the dream has it. This is the initial lesson to be learned from erroneous judgments, and that is what Descartes does. In the Third Meditation, however, the *malin génie* hypothesis is put forward. An evil demon may be consistently deceiving me into thinking I have experience of the world, so that cognitive life does not in any way match the way the world is. It has sometimes been argued that there is nothing new that the evil demon hypothesis adds to the dream scenario; it is all a question of lack of veridical contact with the world.[36] It seems, however, as if that can be argued only if the dream scenario is strengthened in a certain way: it must become the hypothesis that I may always be dreaming, in the sense of not being in cognitive contact with the world by being in a permanent dream state. That, however, hardly sounds like a dream. On the other hand, there may be something fundamentally different between dreaming and being deceived by the demon, where an instance of the former only points to the impossibility of ruling out the latter. It has been argued that dreaming itself can make sense only in the context of being awake. There must in general be veridical experience for there to be error;[37] there must be real coins for there to be counterfeits.[38] It might be legitimate to assume, within Descartes' realist theory, that it is right to correlate the presentation of external objects in the waking state with veridical contact, and the absence of such presentation in dreams with error. As we shall see, this is not acceptable to the idealist in any case, and in fact precisely the idea he would seek to displace eventually. But in any case, it will not do to make such an assumption. Descartes does not seek to put forward the skeptical scenario per se in the dream analogy, but the possibility of being in error about the objects of cognition. It is a further step from the admission of this possibility to the hypothesis that a subject can be in error about the whole cognized order of objects. In this context, the reasoning that waking is required for there to be dreaming is not useful; it may even be circular. That is to say, to point out the essential *relational dissimilarity* between dreams and the waking state

will be beside the point. It was indeed something that was clearly recognized by Descartes. The question for him really was what guaranteed this dissimilarity; that is, what guaranteed a veridical contact with external objects such that the difference between dreams and the waking state could be made out?

So the real issue here is not about the falsity of dreams (defined in terms of failure to be in contact with the external order) vis-à-vis the waking state, for that just opens up the problem of contact with an external order in general. As Ralph Walker says, "[w]hat is at issue is whether all my sense-based beliefs about the world, and indeed all my other beliefs as well, may not actually be false, because produced in me by a powerful and malevolent deceiver."[39]

The Cartesian argument starts with the acknowledged case of dreaming. While dreaming, one does not know that there is no such world as is apparently spatiotemporally presented. Dreams show that there can be cognitive instances where there is no such world as there seems to be. Since no one particular cognition can by itself show that it is itself not erroneous, no particular belief can be guaranteed to be true. An evil demon could well control all of one's cognitions and create a situation analogous to dreaming, with one having no grasp of the external world, and a consequent erroneous cognition and false beliefs. From the experience of dreaming comes the idea that there can be instances of cognition without objects, where the subject is unaware that there are no such objects as presented. In that case, consequent beliefs are held to be false. If the evil demon were at work, then all beliefs would be false.

The question that arises immediately is what could render those beliefs *false*? Only within a realist view is it possible to assume that there should be beliefs about an external world even though those beliefs could be false. This is the central assumption that Descartes makes. His view is that there is a world which is independent of all subjective constraints and that knowledge is possible only when there is (veridical) grasp of that world. Only if there is an independent and knowledge-giving external world can a failure to grasp that world exactly render beliefs false. From within the terms of his argument, nothing Descartes says actually justifies the belief that there is an independent and external world which alone ensures the veridicality of cognition. Yet that assumption is crucial because the Cartesian inquiry delivers the skeptical conclusion only against the background of the thought that there is an external world which regulates cognition and consequently allows knowledge of it. To put it briefly, it is because Descartes starts with a realist assumption that he arrives at the skeptical conclusion.

It was the absence of any immediate guarantee that there can be any distinction between a cognitive life (as in a dream) where there is representation of an external world which is not there and a cognitive life

where there is representation of an external world which is there that led Descartes to the conclusion that there had to be proof that there is such an external world. This world is one which can determine all cognition as false if cognition is not of it. So it must be proved that the world in cognition is that independent world. That proof for Descartes, of course, was that there is a God who could not be a deceiver, but we are not concerned here with that.

6. The Interpretation of the Dream Case in Vasubandhu's Text. With Vasubandhu, the argument proceeds in the opposite direction. It would not be proper to say that Vasubandhu advances a skeptical hypothesis, that is, a hypothesis about the breakdown in the regularity of epistemic activity, unless one were ready to assume a realist position about the requirements for epistemic activity. Vasubandhu uses the dream analogy, and indeed the hypothesis of systematic nonextrinsic cognitive life, for the purpose of securing an idealist epistemology. His argument is found in the *Vijñaptimatratāsiddhi* (Treatise on the State of Cognitive Construction).

Vasubandhu, too, sees that the experience of dreaming raises a doubt about the external world. But his approach to the issue is different from Descartes'. While dreaming, one has systematic experience (which is what leads the subject to believe that she is awake). Dreams show that no particular cognitive instance can guarantee that there is an external object as is represented in experience. There can therefore be experience without external objects as represented, without the subject being aware that there are no such external objects. If a particular instance of cognition lacks the guarantee that there is an external object, any other cognitive instances would be similarly infected. If any cognition at all lacks the guarantee, no cognition possesses it. If so, all cognitions lack that guarantee. Vasubandhu concludes that it is perfectly possible for cognition to occur without external objects and without an awareness that there are no external objects.

It does not follow from the representation of external objects in general that there are such external objects in general. Dreams demonstrate the dispensability of external objects. There can be cognition without objects, and there is no need to correlate external objects with veridical contact.

But Vasubandhu does not stop there. He wishes to explain systematic cognition, and therefore the possibility of knowledge. According to him, the appeal of dreams lies in the fact that dreaming experience is systematic and apparently about external objects. So he takes into account the fact that experience is systematic and that it is constituted by the representation of objects. What dreams show is that both these feature of experience—systematicity and the representation of objects—

can be present even when there are no external objects. From that he concludes that cognition requires no external objects. But since objects are undoubtedly represented in cognition and since a knowledge of them is to be secured, he concludes that systematic experience and the representation of objects can occur as they do only if objects are not external to cognition at all, but intrinsic to it.

To recap, for Descartes, if the content of cognition is not representative of an independent order, then there is a serious threat to epistemic activity. For Vasubandhu, unless the content of cognition is representative of a dependent and constructed order, the account of how veridical cognitions—and epistemic activity—occur is incoherent. One may put the contrast thus: the Cartesian concern is with how systematic perception of the independent world is achieved; the Vijñānavādin's concern is with the very coherence of the idea that perception is systematically of an independent world.

It is possible for Vasubandhu to conclude as he does because of two moves at the heart of his argument. One is the rejection of the idea that there has to be an external and independent world which alone can guarantee systematic cognition. In the *Viṃśatika* (verses 11–15), Vasubandhu takes it that if there is any conception of an external world, it must be an atomistic one, under which each substance and each quality is constituted by its own inherent atoms. Cognition for the atomist is supposed to be accounted for by the causal power of these constitutive atoms acting on the cognizing subject/cognitive order, such that each cognition is caused by the relevant atoms. Vasubandhu says that if the extrinsic order is what is experienced or cognized and such an order is atomistically constituted, then the very idea of systematic cognition becomes incoherent. He argues that if the cognized order is taken to be an atomistic extrinsic one, then cognition must be either (1) of single wholes for each substance/quality represented, or (2) of the totality of individual constitutive atoms of the represented object of cognition. (1) It is not the former because, even though, for example, the demonstrative cognition 'this is white' ought to occur (on the atomist's account) as a result of being caused strictly and solely by the whiteness atoms (quality atoms), the cognition in fact does not represent just the whiteness distinct from the substantial parts but an entire object which has, among other qualities, that of whiteness. Thus, even though the atomist analyzes the cognition as having been caused strictly by the 'whiteness atoms', leaving no explanatory space for the causal role of other atoms, like those which are supposed to constitute other qualities and substances, the cognition of whiteness is always accompanied by a representation of other features of the object—features, that is, which must be accounted for but cannot be on the atomist's causal account. (2) It is not the latter because, as a matter of fact, cognition does not represent a swarm of discrete atoms

but complexly conceived objects. To sum up, if the world is an extrinsic and independent one, conceived atomistically, then the features of cognition are not accounted for. The most important feature of cognition—the representation of complexly propertied objects—cannot be explained by an atomistic account.

The second move Vasubandhu makes follows from this rejection of an extrinsic order: the assumption that there can be the apparent representation of an external world without such an external world, even when there is *veridical* cognition. The Buddhist is prepared to sacrifice the apparent externality of the world in order to assure himself that there is systematic cognition and knowledge. If we see the idealist move as an antiskeptical one, then it is possible to conclude that the realist assumption of an independent, albeit (for Vasubandhu) atomistic, world is replaced with an idealist assumption that veridical cognition can be intrinsic even if the representation of objects as external continuants is wrong. Vasubandhu moves from an antiskeptical assumption to an idealist conclusion. Indeed, he does so only because he cannot see how knowledge can be guaranteed unless objects are intrinsic to cognition.

It must be noted that Śaṅkara himself rejects atomism as incoherent.[40] As that is the case, even though Vasubandhu argues against an atomistic extrinsic world, the weight of his argument can be discounted in the context in which we are interested, for his Advaitic opponent in any case is not interested in defending that sort of realism. Thus, the attempt to demonstrate the failure of atomism to account for the features of cognition, while an important part of Vasubandhu's general strategy, presents no problem to the Advaitin; the latter's own conception of the extrinsic order is based, among other things, on a similar rejection of atomism. The apparently realist argument for an extrinsic order which Śaṅkara presents is entirely different from the atomistic one which Vasubandhu claims to have rebutted and which Śaṅkara likewise rejects. For this reason, I take the main argument between the Buddhist idealist and the Advaitin to lie elsewhere than in a discussion about the coherence of atomism.

The Advaitic strategy that we are concerned with here is to challenge, first of all, the idealist assumption that there can be any intelligible account of systematic experience and knowledge which rejects the external world. The criticism of the analogy of dreaming will center on the Buddhist attempt to deny the relational dissimilarity between dreaming and waking.

We will now examine the Vijñānavādin's criticism of the cognitive order and its (paradigmatically external, perceptual) objects, adhering to the contours of the argument that has been presented. Then, Śaṅkara's rebuttal will follow, including his analysis of the dream argument and the inadequacy of its support to the idealist thesis that there are no objects

as are perceived to exist externally. Śaṅkara himself gives an outline of the Buddhist idealist's position in the *Bhāṣya*.[41] It is clear, however, that he must have had the *Viṃśatikā* or a similar text in mind, for his treatment is quite faithful to the Buddhist arguments. Where necessary, therefore, some of Vasubandhu's own words will be discussed in amplification of the points Śaṅkara makes.

7. The Vijñānavādin: Dreams Can Prove There Is No Extrinsic World. Śaṅkara gives a concise description of the Buddhist position. Quite simply, the system of validation, that is, the means of knowledge, the object of knowledge, and the result of epistemic activity, can all occur in systematic regularity only because they are constructively represented in cognition. In Śaṅkara's words,

> For, even if it be the case that there is an external object, there can be no application of the system of validation [the *pramāṇas*] unless that object be located in cognitive content.[42]

The Buddhist is taken to hold that it is just not possible *(asaṃbhavāt)* for there to be external objects. The motivations for this view are many, some quite obscure: broadly, they have to do with the soteriological concern of interpreting the Buddha's teachings regarding the transience of the material world, and with the problems of building an ontology with the philosophical categories available to them. The latter lead to such issues as the atomicity of physical bodies, the whole-part relationship, and so on. They do not detain us here, and we will take these motivations for granted. Coming to the relevant argument, we find something like this: the common feature of representation is a cognitive state which is the enabling condition for the presentation of objects. This condition is the characteristic of experience *(anubhava-mātram)* whereby, for each cognitive instance, there is only that individual representation which exhausts the description of what it is for there to be an object of cognition. Obviously, the Buddhist view is taken to deal just with cognized objects, for there would be, for philosophers suspicious of entities actually accessible to sensory grasp, no question of entities beyond the ken of the senses. So it is understood that the Buddhist view is that an object is constituted by its being the sort of entity the cognitive faculty has a capacity for representing in an instance of awareness. Such identity-specific, that is, 'particularized', representation would not occur unless there was some unique feature to each cognitive instance itself; if that is so, it must be admitted that the form of the cognized entity (just) is representation in the content of the cognition; that is, cognition has the 'same-form' as the object in its content.[43] This argument is also attributed to Dharmakirti.[44] Identification of an object (that is, the knowledge of it) consists in cognition representing it appropriately. The presentation of

objects can be explained just in terms of the contents of cognition; it is futile to posit an external order *(bāhyārthasadbhāva kalpanā).* In this way, there is an assurance that a cognition is a cognition of its object. The epistemic attainment (of knowledge) is assured because there is a correlation (or lack of difference) between the occurrence of objects and the cognition of objects *(sahopalambhaniyamādabhedo viṣaya-vijñānayor āpatati).*

Śaṅkara understands the Buddhist as arguing that this correlation is explicable only in terms of the object's being an element in the content of the appropriate cognitive episode; there is no ontic distinction between the state of objects and the state of the cognitive series. If there were to be some natural (or, more contentiously, 'real') distinction between the two, it is puzzling, according to the Buddhist, as to what would stop (cause a hindrance to, *pratibandhakāranatvāt*) the object and cognition from ceasing to be correlated in the way they evidently are in ordinary experience.

That presentation in cognition can actually include the feature of externality, and with it the possibility of independence from cognitive states even when the object is not extrinsic to the cognition of it, is unproblematic to the Vijñānavādin. Look at a dream. In a dream state, all sorts of entities are presented; and although it lacks an appropriate external object, there is a substantive distinction between apprehension and the apprehended.[45]

Likewise, it must be understood that the form of apprehension (of objects) in the cognition of pillars and so forth while awake is similar in presentation (to cognition).[46]

Śaṅkara's analysis is that the Vijñānavādin makes a claim to the effect that there is no epistemic distinction between the representation in cognition *(pratyayāviśeṣāt)* in the two cases. And, indeed, Vasubandhu does take such a line. In the course of doing so, he states some stock objections to his use of the dream analogy, and rejects their appeal. It is important to know how Vasubandhu himself phrases these objections and answers them, because a casual look at Śaṅkara's own critique may lead one to think that his arguments are sometimes the same as the ones Vasubandhu had dealt with and rebutted centuries earlier. But this is not so. Indeed, it is in the almost slippery formulations of Śaṅkara that one finds the fundamental theses of Advaitic nonrealism explicitly argued for by Vācaspati Miśra or Śrī Harṣa.

Let us, then, examine Vasubandhu's own formulation of the difficulties that he envisages as threatening his version of idealism. If the content of cognition does not represent (extrinsic) objects *(yadi vijñāptir anarthā),* an opponent of the Buddhist may say, there would be at least the following three problems.[47]

First, there would be no spatiotemporal regulation *(niyamo deśa-*

kālayoḥ).[48] That is to say, experience is regular because it is determined by the stable objects of the world, which occupy a certain place and are cognized at just that time when there is cognitive contact with them at that place. It is their occurrence, combined with the cognitive grasp of them, that causes experience at just the time and place to satisfy that condition of occurrence and no other. The Buddhist cannot ignore a causal theory of cognition which implies the existence of the extrinsic order.

Second, it would not be common to individual subjective orders *(santānasyāniyamaś ca).* Experience, if it were a cognitive sequence constructed by cognition itself, would not be, as it in fact is, of objects not limited to being presented to one subjective order alone, but accessible to other subjective orders.[49]

Third, there would be no causal function on action *(yuktā kṛtyakriyā na ca).* Real food can be eaten and real weapons can hurt, but one is not satisfied by a dream apple.

It is clear that Vasubandhu advances these objections really in order to express the idealist ramifications of his argument. For, of course, it is the idealist's aim to give an account of experience that will mimic the conclusions of the realist. So Vasubandhu replies that as far as the first and third objections are concerned, nothing in his dream analogy will fail to cover these allegedly problematic cases.

In a dream, Vasubandhu argues, all sorts of things are 'seen' without those things being as they are seen.[50] They are not seen randomly, in all places, but in specific locations (within the dream scenario); and even these locations are not presented indiscriminately (that is, are not indifferent to systematic indexation). This spatiotemporal indexing (of dream images) is obtained without allegedly external objects.[51] Of course the occurrence of disconnected dreams does not vitiate the force of the point that there are regularities in dreams.

In much the same way,[52] action as a function of the objects of experience can be obtained as in a dream; for example, one could dream of running away from a charging elephant. It is important that the argument be that there is a parallel between apparently real actions while awake and the merely apparent actions in dreams. That is to say, in order to preserve the force of his claim, Vasubandhu must put the case that the waking life is as self-contained as is the dream one, and that consequently there is no relational dissimilarity between the two. His example here is, however, interestingly wrong. He argues that dreams can have all the causal powers of alleged waking life, for certain results can be brought about by dream states. He illustrates his contention by pointing out that there can be ejaculation (that is, in the 'real' or waking world) when there is a dream of sexual union. But this just is an illustration of the interpenetration of dreams and the waking state, quite inapt for his purposes.

The simple solution he offers for worries about causal efficacy and effective production is this: so long as there can be apparent occurrences of such events as causal regularity and subjective reaction within dream scenarios themselves, the Buddhist can reinforce the analogy by encompassing these events within the ambit of dreams. The more there are similarities between dreams and the waking state, the more tactically advantageous it is for Vasubandhu. Since he is not arguing that one may be perpetually dreaming, the claim that dreams can be described only in contrast to being awake does not worry Vasubandhu, though, as we shall see, it should. He must simply find reasons for why an experiential order which lacks extrinsic objects is plausible. In his argumentative strategy, though not his motivation, Vasubandhu resembles Descartes.

The other objection is as to why it seems to a subject that experience consists of intersubjectively accessible objects. Rather like Berkeley, Vasubandhu is concerned about the external world, but not about other subjects. Of course, Berkeley does argue for the necessity of a mind other than one's own, but that is really God's Mind; and if he did write about other minds, whatever he wrote is lost. In Vasubandhu's case this absence of suspicion about other subjects is at one with the prevalent thought in the Indian tradition (apart from the Lokāyata materialists perhaps). Soteriological conviction probably lies behind this nonsolipsistic attitude.

In any case, Vasubandhu sets out to answer how intersubjectivity, or common presentation to different streams of cognition, is possible. He refers to the Buddhist myth of hell,[53] which is an experience of torment for the ghosts of evildoers. It is held by the Buddhists that it is morally unacceptable that the guards in that hell, who oversee the tortures carried out in unspeakable conditions, can themselves have done anything to have deserved hell; nor can they be born in hell, for creatures only enter the life cycle on earth. So, argues Vasubandhu, these 'guards' are not real creatures at all; and hell is not a place to *be* in. Rather, it is the cognitive condition under which evildoers have subjective states equivalent to experience. That condition includes all the alleged requirements of interaction with an extrinsic world. These are four: (1) the spatiotemporal indexation of each particular experience, (2) the presentation of objects to cognition, (3) the intersubjective constancy of objects of experience, and (4) action as a function of causal efficacy.

That is to say, this hell is a hell for more than just a single subject; it is just the same sort of experience that souls which had committed similar evils have, even though the experience is the cognitive projection of each such soul. There are specific such experiences: swimming in a river of pus and filth is quite different from being pierced with spears or being flayed, and these torments are consequences of prior action, the pain that follows a consequence of that torment.

Later on, Vasubandhu adds that loss of memory (and dream visions) and other such states can be caused by the manipulative consciousness of demons and so forth.[54]

This hair-raising scenario can be seen as something like one where Berkeleyan subjects are manipulated by a Cartesian demon! The last suggestion of Vasubandhu's indeed comes quite close to the brains-in-vats scenario of Putnam[55] and others.[56] As is well known, Putnam envisaged a scenario where a mad scientist fixes up a brain in a vat and has its nerve endings wired up apparently to receive information of an extrinsic world. A possibility raised is that we are all brains in vats. The reading that one ought to give of the Vijñānavādin's tale is that there can be presentation to consciousness of the sort of entities as are familiarly interpreted as objects extrinsic to the cognitive faculty; this presentation can conform to the pattern of features that are associated with an extrinsic order, without there being such an order. There cannot be a substantive difference in the description one can give from *within* one's experiential material of what it is to have a genuinely extrinsic order, and what it is to experience systematically a projective one. If a substantive distinction cannot be made, from within one's experience, between having experience of a genuine extrinsic order and having a systematic representation of objects intrinsic to the subject, then there is nothing to stop the idealist from denying any distinctive role for the extrinsic order (postulated or real). The nonexistence of that order does not lead to epistemic breakdown. Instead, only if the presented order is intrinsically constructed could there be any meaningful epistemic activity.

8. Śaṅkara and the Extrinsic Order: The Buddhist Analogy of Dreams Fails. Śaṅkara's aim must therefore be to show that the extrinsic order is required to explain experience, contra Vasubandhu. He must also try and show what the dream analogy fails to achieve, and say to what extent it does work. This latter aim is in a sense continuous with his critique of Vijñānavāda, for while the former aim is directed at establishing the anti-idealist basis of Advaita, the latter amounts to a statement on its nonrealism.

Śaṅkara starts off with the simple assertion that external objects (paradigm-extrinsic entities, available to perception) are not nonexistent, because they are perceived *(upalabdheḥ)*. The argument is directed at the Buddhist's contention that the simultaneous occurrence of cognition and its object, and the experience of the individuation of an 'objective' element being invariably correlated to cognition of it, prove the ontological identity of cognized and cognitive orders. It is usually thought that the opponent here is Dharamakīrti. There is a famous saying of his:

> Blue and the cognition of blue are not different entities, for the one is invariably apprehended with the other. One should recognize their difference

as due to false cognition, as with the moon [the double moon seen by an astigmatic], which is single.[57]

This conclusion is based on the reasoning that there is no object which is unapprehended, even though all objects are commonly defined as cognizable entities; and there is no awareness of a cognition in which there is no (cognizable) object.[58] Śaṅkara questions the correctness of this analysis. The nature of perception of external objects consists in the correlative occurrence of the cognition and its object, yes. But that cognition includes a representation of the externality of that object correlated to cognition; each object is cognized with its cognitive act.[59] Śaṅkara's conclusion is that it cannot be said that the object perceived is absent.[60]

His reasoning is as follows. The Buddhist has said that the waking world can be cognitively self-contained as a dream is, for even without such things as food, one can have the experience of being satisfied for having eaten, within a dream. Śaṅkara plays on this example. What is the cognitive state of subjects vis-à-vis the objects in question? It is the *perception* that they are *extrinsic* to the cognitive faculty. So the Vijñānavādin cannot claim that there is no perception *that* there are objects (that is, entities extrinsic to the cognitive faculty). As for the dream where one eats and is satisfied, it is a dream of eating and being satisfied. That is to say, the self-contained nature of the dream may well be akin to the allegedly self-contained nature of the waking state, for, remember, Vasubandhu is not trying to say that we are perpetually dreaming. But it is the nature of this waking state that it is one partly constituted by a perception *that* one eats food and is satisfied. If the Buddhist is to persist in differentiating between the constitution of the perception that he in fact has (that there is an extrinsic order) and the claim that there is no object of perception, then he must assert something rather odd. As Śaṅkara asks,

[H]ow can someone's words be acceptable if he says, "I do not perceive, and that object does not exist," even while himself perceiving an external object through sensory contact?[61]

This is rather like a man who, while eating and experiencing satisfaction says, "Neither do I eat nor do I get any satisfaction."[62] This is all just to extract from the Buddhist the admission that it is not as if there is no perception of an object *(na kaścidartham upalabhe)* but that there is no ontological disjunction between the perceived and perception of it *(upalabdhivyatiriktam nopalabdha)*.

The immediate question Śaṅkara asks is what the disjunctive elements are. The fact is that experience does not consist of a series of subjective grasps of *perception*, but of objects *perceived*. The Buddhist

cannot make the case that the idealist metaphysics adequately explains the structure of experience. That experience is just not explained in terms of a subject's ordering of various perceptual instances, but rather of the subject's ordering of what gives content and form to that perception. Two issues run together here: (1) there is a claim for the need to distinguish between perception and the object of perception; and (2) there is a claim that the perception of the externality of the object perceived is the basis on which the distinction is postulated. Śaṅkara is making a case that the latter claim is self-evident, thereby hoping to substantiate the former. What he seems to say is that it is a curious way of going about things to conceive that people take their cognitive life to consist of an apprehension of the sensory mode of the presentation of an object, rather than the apprehension of an object (usually) with an awareness of what sensory mode it is by which that object is apprehended.[63] Saying that the perception of an object is correlated with its object, and that the 'grasp' of an object is nothing more than the subject's perception of it, is not the same as saying that that object is nothing else than that perception. If it were the same, there would not be any issue of the extrinsic nature of objects being partly constitutive of the perception of objects. One may put the Advaitic question this way: if the essence of objects is their perception, what is the essence of their perception as extrinsic to the cognitive faculty? Śaṅkara thinks that the perception of this extrinsic nature is an ineliminable feature of experience, and that therefore the conditions required for experience must be conceived in such a way as to include the possession of this feature.

> And that is why an ordinary person understands these others [the Vijñānavādins] as assuming the existence of an external entity even while they deny it by saying. "That which is only the content of an internal state appears as though external."[64]

Śaṅkara here is quoting Diṅnāga, who claims that the object-based causal support *(ālambana)* of perception is not given by external objects but is the form given to cognition by its own internal construction *(antarjñeyarūpa)*.[65] He latches onto the role of the concept 'as though external' in the Buddhist explication of the conditions under which experience occurs. This conception of externality is important, because that is what plays a determining role in regulating what are objects of cognition. It is Śaṅkara's contention that experience can be made sense of only if the conception of an order extrinsic to the cognitive faculty is entertained. Once it is admitted that the conception of externality (and of objects being extrinsic in general) is fundamental to the explication of the conditions required for experience, the force of the idealist's rejection of the dual aspect of experience and the purely projective nature of the epistemic life is lost.

Accordingly, those who wish to accept truth as what is experienced should admit the external presentation of objects as they appear, and not hold the notion that it is 'as if' objects are presented externally.[66]

Śaṅkara accepts the premise that truth is put in terms of experience; he is not committed to any realist notion of a truth (or notion of the nature of the extrinsic world) independent of experiential constraints. But all the same, even with that nonrealist premise, he still concludes that the idea of external objects must be admitted, unlike the Buddhist. He wants both a conception of externality and an experiential constraint.

The role of the material of experience is therefore significant, as is evident in Śaṅkara's critique of the dream analogy.[67] But first, one thing must be noted concerning his analysis of dreams. It was suggested earlier that pointing out the essential relational dissimilarity between dreams and waking is not really very useful against the Cartesian hypothesis. That was so because the role of dreaming was only to bring attention to error and thereafter to sketch the scenario of pervasive error. In Vasubandhu's case, however, this criticism does have some force. For him, the role of dreams is to support the thesis that there could be cognitive life sans objects. The argument in Vasubandhu revolves around the absence of external objects in dreams, where that absence is defined in terms of its being the opposite of what objects are when one is awake—present. There is thus an ineliminable reference to the state of affairs when one is awake, and this reference is important. It has been suggested that Vasubandhu's example of real ejaculation as a result of a dream of coitus fails at just the point where it should not: it breaks down the self-contained nature, which he wishes to preserve, of each world, the waking one and the one in dreams. Śaṅkara remarks dryly at a later point in the *Bhāṣya*,[68] that if dream states were claimed to have effect in the 'real' world, a man dreaming of visiting the land of the Pañcālas would then have to wake up there. Śaṅkara puts the case in terms of the material of experience. There is a contrasting perception of the presence and absence of objects, which contrast enables Vasubandhu to draw his analogy. But what is this analogy based on? The answer: the material of waking experience itself. And Śaṅkara thinks it is quite wrong for the Buddhist, who distrusts the experience of the perception of externality, nevertheless to want to use the case of his cognition in a dream to cast doubt on the conditions under which there is experience in the waking state. How can he at one and the same time question the legitimacy of the structure of experience and yet construct an analogy whose logic is based on that experiential order itself?

That being so, it cannot be asserted by a man who comprehends the difference between the two [states] that the apprehension of the waking state is

> false, just because it is an apprehension resembling that in a dream. And it is not proper for knowledgeable people to deny their own experience.[69]

> Moreover, because it will contradict one's experience, one who cannot establish the lack of objectual support possessed by cognition in the waking state should not wish to establish such a lack of objectual support on the basis of its similarity to cognition in the dream state [for that would itself contradict experience].[70]

The rule that Śaṅkara explicitly evokes here is one which states:

> If a characteristic is not itself constitutive of the identity of an entity, it cannot be adduced as being possessed by that entity on account of that entity's similarity to another [entity which does possess that characteristic].[71]

If nonexternality is not constitutive of the identity of waking experience, it cannot be adduced as being possessed by waking experience on account solely of waking experience being similar to dreaming experience (whose identity is indeed constituted by the nonexternality of objects).

The argument here is tactically similar to the antiskeptical one that one must have waking experience to understand what is different about dreaming. But the issue is different in this regard: in the Cartesian case, the example is set up in such a way that to be awake is to be in contact with an extrinsic order, and therefore to have veridical cognition; to dream is to *fail* to have such contact, and therefore to have erroneous cognition. The Cartesian argument equates the absence of an external order with which to be in contact with a failure to *know*; this can be done only against the background of the assumption that to know is to be in contact with an independent extrinsic order. If so, it would be logical for a realist-minded skeptic to say that one must have veridical cognition (that is, be awake) to *know* what it is to have erroneous cognition (that is, to be dreaming). Then, the relevant question would be to ask how that veridicality, realistically defined as contact with an independent extrinsic order, is itself assured in the first place (as it would fail to be so if the demon deceives one). In the case of Vasubandhu, veridicality is not defined as such contact. Here, to dream is to have cognition without an extrinsic order; therefore, if there can be cognition without an extrinsic order, to be awake may also be to have cognition without an extrinsic order. So, on Vasubandhu's view, veridicality is not defined in terms of what dreams fail to have vis-à-vis waking. That is to say, dreams are not defined as failing to be veridical by virtue of being out of contact with an independent order, because the idealist thinks that *all* cognitions occur without an independent and extrinsic order anyway. Dreams do not lead the idealist, unlike the realist (skeptic or antiskeptic), to think that apparent contact with the objects of cognition may be erroneous. The idealist thinks, instead, that the objects of cognition may not be external at all in

any case. If so, it is *not* futile to criticize the idealist argument by saying that one must be able to *know* what it is to be awake to know what it is to dream.

The realist antiskeptic begs the question of how *veridicality* is defined as contact with an independent and external world, but he is not vulnerable to the doubt as to how dreams are defined vis-à-vis waking (for the realist defines dreams in terms of an absence of contact and waking as the presence of contact with a presumed external world). The idealist is *not* guilty of begging the question of veridicality (that is, he does not question-beggingly define it in terms of a presumed external world); but he does beg the question of *externality*, that is, of how he came to presume that he had access to this concept in the first place if the externality-presenting features of waking experience are to be rejected altogether. Vasubandhu, of course, does argue against the notion of external objects, which he takes to be conceived atomistically by his realist opponent. Since he finds the notion of atomistically constructed external objects paradoxical, he rejects altogether the possibility of explaining cognition in terms of (even nonatomistically construed) external objects. Vasubandhu then takes it that dreams disprove the need for any notion of externality to explain cognition, forgetting that the very notion of externality (albeit a nonatomistic one, which is to say, the notion with which the nonatomistic Advaitin is concerned) which he questions is one he himself gained only from waking experience. This criticism of Vasubandhu would not, of course, establish the externality of objects as the source of veridicality. If the Advaitin claims that it does, he would indeed beg the question himself. But the Advaitin argues only for the requirement that there be a *conception* of externality so that the conditions under which experience occurs may be explicated.

9. The Extent and Limitations of Transcendental Arguments for an Extrinsic Order. Śaṅkara's criticism of the Vijñānavādin's denial of externality, then, is based not on any proof of that externality, but on the analysis of the conditions under which there is presentation of objects to cognition. Clearly, Śaṅkara takes his commitment to an extrinsic order to be established in some way because of the structure of representation in cognition. This may, I suggest, be equivalent to the claim that the order of objects is constrained by cognition for the Advaitin. The constraint is: the order of objects must possess the characteristics it does because that is what would explain why the cognitive order is constituted the way it is by representation of an arrangement of objects. Objects are part of the extrinsic order, in the way they are conceived to be, to the extent that the experience of them can be accounted for in this way.

Śaṅkara now has the Vijñānavādin claim a nonempirical reason for his rejection of externality (and by extension, the extrinsic nature of

objects). The Vijñānavādin says that he came to the conclusion that there is nothing extrinsic to the cognitive faculty because it is just not possible for objects to exist, that is, to be external entities. Presumably, this is based on the consideration that if there is both a correlative occurrence of perception and its object, and a real distinction between them, then nothing could adequately explain how these distinct entities—a concept-loaded perception and a complexly propertied object—are correlated invariably and systematically as they are in veridical cognition (for, remember, Vasubandhu thinks that if that object were an atomistically constituted one, then the nature of the perception of it would not be explicable).

Śaṅkara's reply is not about the legitimacy of the claim that no object could possibly exist externally. His answer is best seen as an implicit criticism of arguments based on 'transcendent' reasoning: reasoning not legitimized by the possibility of confirmation through cognitive grasp. The criticism is that the Buddhist does not pay attention to what experience presents, concerning himself instead with an explanation based on what he thinks experience *must* present (namely, a false sense of extrinsic existence). Now it is doubtful if the Buddhist always argues this way; the problem with Vasubandhu only seems to be his interpretation of the conditions of experience. However, it must be admitted that the polemical writings do show this tendency; for example, Vasubandhu says, in the *Madhyānta-vibhāga-kārikā*: "The nonexistent is imagined,"[72] where there is no particular argument to back up the claim. But then again the Advaitins themselves are hardly miserly with polemical statements. Be that as it may, this criticism should more properly be interpreted as a pretext for Śaṅkara to state his own view on the relation between the material of experience and systematic epistemic activity.

> The possibility or impossibility of the occurrence of entities is determined in accordance with the applicability or nonapplicability of the system of validation [the *pramāṇas*], but the applicability or nonapplicability of the system of validation is not ascertained in accordance with the [postulated] possibility or impossibility [of the occurrence of entities].[73]

> It is possible that that occurs which is accessible through any one of the instruments of valid cognition, such as perception; and that which is not accessible through any of those instruments of validation, it is impossible that it exists.[74]

It is cunning of Śaṅkara to accuse the idealist of ignoring the constraint from cognition, when it is the idealist who most wishes to deny any entities—like atoms—which do not form the content of the representations of the cognitive faculty; and yet, it does seem justified. The Buddhist may wish to deny that anything more than the content of cognition is available to the subject, and that therefore there is nothing more to the

conception of the objects of experience than that content. But the content of cognition also provides the subject with the conception of the externality of these objects. To subordinate the presence of that latter conception to the desired conclusion derived from the former conception seems dishonest to the Advaitin. The application of the system of validation leads to the availability and requisite acceptance of a proper (presumably nonatomistic) conception of externality. To deny that (just because one particular conception, the atomistic one, seems problematic) is to transgress the rule that one should not tailor the system of validation to the ideological postulation of what is possible and what is not. This is more than just a criticism of the Buddhist; it is one arm of Advaitic metaphysics. The order of objects is the one upon which the system of validation is operative. Member elements form the objects of epistemic claims which can be validated or invalidated by the use of the *pramāṇas*. If claims were made that there are certain objects or, in general, an order of objects, and these claims cannot be validated by use of the *pramāṇas*, then it cannot be claimed that there are such objects. From the available textual material, it seems safe to say that this should mean that there cannot be any epistemic activity if claims are about entities taken as inaccessible to cognitive grasp. It is wise not to read into this the claim that Śaṅkara says that only what is cognized is in some sense 'real'. This latter interpretation would be at odds with his hostility to the perception-bound doctrine of the Buddhists.

We then come to what is effectively the other arm of Advaita metaphysics (in the area which concerns us here).

> External objects are made accessible to all the appropriate instruments of validation.[75]

This is crucial to Śaṅkara's thesis. The analysis of dreams is meant to establish the point that that analogy does not work well enough to explain experience without recourse to at least some conception of externality. The critique of the dream analogy has led to the expression of the role of the *pramāṇas*: (a) they work as a system of validation, and (b) that system implies a constraint on the cognized order. Now he claims that the very elements of the cognitive order are characterized by the fulfillment of two conditions:

(i) There is no representation in (cognitive) content of an object if there is no such requisite object.[76]

(ii) The externality of objects is simply (what is) perceived.[77]

The second condition is important, for Śaṅkara argues that the conception of externality itself cannot be argued away; there must be an explanation for this ineliminable datum of experience. He does not seem to think (it is sometimes unclear how much of a realist he took himself to be) that he has derived a proof that there must be an independent

extrinsic order in the realist manner. But it does seem as if he is certain that experience cannot be anything at all as systematic as is required for the application of the system of validation, without accounting for this sense of externality. And given this feeling, it is clear that condition (i) must be interpreted causally. That is to say, though there is a correlation of cognition and object, they are not ontologically identical. From the fact that when there is cognition that there is an object, and cognition includes a representation of that object as external to it, it can be concluded that it is by virtue of there being such an object that there is the cognition of it. It should be noted that Śaṅkara once more adheres to the nonrealist line on the conception of the extrinsic order. Such a conception is not the same as the one Vasubandhu rejects in the *Viṁśatika*, where he argues that causal regularity is a feature of dreams as well. Śaṅkara's answer, in effect, is yes—but from that it does not follow that causal regularity is not a feature of (waking) experience; and the illusion of regularity in dreams has itself to be explained, especially when it has been shown that the conception of the nature of experience is a prerequisite for the understanding of the illusion of experience in dreams.

The claim that is defended is that there needs to be a distinction as described by the Advaitin. Śaṅkara says,

> [So] it has to be admitted that the regularity of the correlative appearance of cognition and its object is due to a relation of means and the goal, and not due to identity.[78]

Objects are just those entities toward which cognition is directed; consequently, cognition and objects are correlated because it is for the purpose of grasping objects that there is cognition. With this we conclude our discussion of Śaṅkara's critique of Buddhist idealism. He has attempted to show that an account of experience and cognition cannot dispense with the conception of an extrinsic order: he is a 'realist' to the Buddhist idealist. But this is only half the picture. In the next section, we will consider what it is that makes the Advaitin a nonrealist just as much as he is an anti-idealist. The issue is best brought out in the way the Advaitin accepts the analogy of dreams in a certain way, even if it is not the way the Buddhist does.

III

For the sake of historical accuracy, it should be noted that Śaṅkara was intent on establishing, through scriptural interpretation and argument about the legitimacy of scriptural testimony, the existence of an 'ultimate reality' *(pāramārthika sattā)*, the attainment of which is liberation *(mokśaḥ)*. My interpretation of the dream analogy should not be taken as a denial of the importance of his soteriological concerns. The attitude here is that it is possible to examine the epistemological and

certain metaphysical concerns of Śaṅkara's which place the philosophical emphases elsewhere, without doing a disservice to the understanding of Advaita. As such, the specific issue of the use of the dream analogy leads up to the Upaniṣadic doctrine of liberation, but I shall be reading the text for that part of the argument which does not lose its legitimacy even if the scriptural underpinning is not considered, and the purely metaphysical issue alone is attended to. Perhaps, for one familiar with the attitudes of the Indian philosophers, this is one example of the co-existence of soteriological and analytic concerns which characterizes so many Indian texts.

1. The Legitimacy of the Analogy of Dreams. It has been pointed out by Ingalls that despite accusations that Śaṅkara's views were not profoundly different from those of the Buddhists he criticized, the fact is that there are substantial differences between the two.[79] Ingalls notes the fact that "Śaṅkara did not *begin* by denying the reality of the workaday world . . ." (emphasis Ingalls'). He thought, instead, as we have seen, that "the Buddhists completely reversed this process." In this regard, Ingalls comments[80] that Bhāskara is misguided in thinking[81] that Śaṅkara implicitly adopts the Buddhist position that dreams prove the nonexternal nature of the world. Ingalls points out that while his followers did slip into such arguments, Śaṅkara himself did not. He admits that even though Śaṅkara argues as a realist against the Vijñānavādin, he also uses the argument from dreams himself. Ingalls does not think that that makes him inconsistent or hypocritical. He points out that Śaṅkara does not explicitly reject the 'realist' argument against the dream analogy, as he would have to if he were an idealist. This does, of course, still leave open the question of why he *did* use the argument from dreams himself. We will attempt to answer this question now. Nevertheless, there is a valuable insight to be gained from Ingalls' comments, even if it is not immediately obvious. Śaṅkara argues both against the idealist use of the dream analogy, and for its legitimacy, which is to say he does not himself argue against the realist argument against the dream analogy. This indicates that the points he wanted to make in his rejection of the idealist use of the analogy, and his acceptance of the use of that analogy, are different but complementary. It is their combination which makes his views 'nonrealist'. Ingalls' suggestion was that for historical and psychological reasons to do with the long history of Buddhist-Vedāntin rivalry, Śaṅkara would not knowingly have adopted a Buddhist position. This will be a more purely philosophical argument.

The Advaitin's view of what is legitimate about the dream analogy is that it raises the possibility of not being able to apply a general epistemic rule. That rule, call it [RC], is as follows.

> [RC] to have veridical cognition is to be able to know that the extrinsic order is one which is accessible to the subject, such that the object of *this* cogni-

tion can be construed to be a member of that order, and therefore an object of knowledge.

The application of [RC] is not supposed to show that objects "really" exist, if '"really" exists' means 'proved, without appeal to the nature of experience, to exist as an object'. Yet the whole issue is held to be about what '"really" exists' means. For the Advaitin, if an object '"really" exists', that means something like that it is 'proved that the object would have to exist if the experience of it is to possess the features that it (the experience of that object) does'. Notice that as far as the metaphysical question is concerned, the Advaitin would only be prepared to give a transcendental argument about the conditions required for experience, rather than a transcendent description of the putative objects of the universe. Given this disagreement about the nature of physical reality, the question takes the form, not of whether objects "really" exist, but of what can be the correct explanation of the notion '"really" exists'.

What do dreams show, and what is the relevance of what is shown? In waking life, one is defined as *knowing* that there are no objects located and individuated as presented in dreams. But it is not known at the instance of dreaming that there are no objects individuated as presented. The fact that experiences in a dream are mere misperceptions is not grasped by one in a dream.[82] It is therefore not known while dreaming that one does not have access to the extrinsic order. Of course one is held to *know* that there is no access to an extrinsic order in dreams because one *knows* that there is access to such an order while awake. Given this sense of 'know', it is clear that one has to be awake to grasp what it is to dream and not have access to an extrinsic order. But one does *not* know while dreaming that there is no access; one *knows* when awake that one does not know in a dream that there is no extrinsic order. But the point has already been proved. Knowledge of failure to cognize the extrinsic order is available only in cognition (when awake) relative to another cognition (while dreaming). Relative to what is it that it is *known* that there is an extrinsic order cognized while awake? After all,

> cognition with the stamp of conviction, supposed to be attained through veridical perception, does occur before waking, to an ordinary man when he is asleep and sees things high and low.[83]

What it comes down to is that there can be neither a presumption that there is no independent extrinsic order nor proof that there must be such an independent order. So the logical possibility of an uncognized order cannot be ruled out, and that is what dreams eventually lead us to think. But does this mean that the cognitive life may be an illusory one, just because it cannot be ruled out that there can be a currently uncognized order, just because there are limits to empirical inquiry?

Śaṅkara had argued in the critique of Vijñānavāda that any conception of what it is to fail to be presented with objects (as in dreams) is parasitic on the conception of what it is to be presented with objects (when awake). Also, the conception of a presentation of extrinsic objects is an ineliminable constituent of the content of experience. The system of validation, which the *pramāṇa*s comprise, is derived from the structure of the cognized order itself. Validity consists in the justified possession of the representation of the causal object (which is an element of the cognized order), and the system of validation makes available to cognition that justification by which a cognition is determined to be valid. For example, it is the tree being green and tall that causes me to see it as green and tall; but I can claim truly to have seen—and thus know something about—that tree only by being able to say of it that the tree I saw was green and tall. So, being able to perceive the tree (where perception is an instrument of *pramā*) is both the cause of my representation of it, and the justification I give for claiming to represent it veridically. Therein lies the regularity of cognition, based as it is on the nature of its objects.

Although the regularity of the cognitive order is dependent upon the regularity of the cognized order, the notion of the regularity of the cognized order is derived from the regularity of the cognitive order itself. This is a virtuous circle that the Advaitin does not wish to break, and cannot see how it can be broken. Returning to dreams: they are held to be cases of erroneous cognition. That is to say, we are able to apply the standards of validity to dreams and find them invalid. Underlying this judgment is the asymmetry between the dream and the waking states, which I have called a relational dissimilarity. Herein lies the explanation for our understanding of the notion of invalidity, and of the invalidity of dreams in particular.

> For someone having cognitive activity while dreaming, being bitten by a snake and bathing in water are events perceived to occur. Should it be argued that it is not true that such events [as the perception of these occurrences] occur, this is the reply: though it is not true that the actual events such as being bitten by a snake or bathing occur, there is comprehension that such occurrences as illusory perception did take place, for such awareness is not superseded even when one is awake. For even when one knows after waking up that the perception of events like being bitten by a snake and bathing in water were false, surely, one does not consider it false that one had knowledge of illusory perception.[84]

This is the essential point about dreams and the invalidation of cognitions. Dreams are not self-contained. Invalidation, as of dream cognition, is possible only because there is a system of validation, and the system of validation is available only because of the content of waking experience.

2. Two Conclusions from the Advaitic Use of the Dream Analogy and Their Consequences. This leaves us with two conclusions. (1) There *can* be cognitive states purporting to represent an extrinsic order even without any *knowledge* that there is an extrinsic order. That is because there can be no *knowledge* that there is an extrinsic order in dreams, for *no* extrinsic order is presented in dreams for any knowledge of that order to be possible then; but there can be dream states. If that is so, there is no general proof that there cannot be a cognitive order which fails [RC] in the realist sense. It cannot be ruled out that there cannot be some other order of reality which is not normally (currently) cognized. (2) The conception of veridicality is dependent on the content of experience itself.

Conclusion (2) is the backbone of the argument that though we can discount dreams because we are able to judge that no extrinsic world is involved in it, we can so judge only because we have standards for that judgment (the system of validation) derived from experience—experience, that is, whose content is explicable only in terms of a presented extrinsic world. So if we use 'know' at all, we do so by virtue of our experience of an extrinsic world.

Conclusion (1) is more complex. The realist, who thinks that the extrinsic world is the sole and determinate real order, must stand by the requirement that cognition obey [RC] in a 'realist' way; that is, the order of objects of which experience is claimed is an order established to exist independently of the nature of experience. The Advaitic argument is that one cannot discount the possibility of cognition failing to meet [RC] in the realist sense. If there is an absence of proof that there must be *nothing other than* the extrinsic world (for that is what is meant by 'sole and determinate real order'), then the possibility that there may be a reality other than this extrinsic world cannot be discounted.

In dreaming, we have no proof that the 'experience' we have cannot 'give way' to some other sort of experience. When awake, we do see, by the argument from (2), that that inability to present proof of a sole and determinate dream world was founded on the fact that there *is* an order or reality to which we had no access while dreaming, and that there is an experience (that of the extrinsic world) to which dreaming 'gives way'. Now confronted with our inability to prove that our experience of the extrinsic world is the experience of a sole and determinate reality, we must consider the possibility of whether this inability is in turn founded on there being an order of reality to which we have no current access while awake, an order the experience of which our current experience could 'give way' to.

Can experience in the waking state be invalidated for this reason? The Advaitin thinks not. For the fact is that validity is a conception which is available only insofar as there is experience under conditions requiring the existence of that extrinsic order which explains the current structure

of experience. There is no proof that there is an extrinsic order other than that it is required to explain experience. But just for that reason, there is no proof that there is a system of validation other than that it explains the regularities of what is currently experienced. The notion of validity is available only because experience is in fact this way, and is just of this extrinsic world. If there were a state asymmetrically related to the waking state, then its existence could not render cognitive life invalid in any sense in which we use the term. The precondition for the application of the system of validity is the availability to experience of that extrinsic order which is required if the content of experience is to be what it is. If there is an order of reality which is possibly inaccessible to current experience, it would not be the order which validates or invalidates that experience. What would be the case if, say, there were indeed to be another hitherto unexperienced order and it is then 'experienced' (or there is some analogous contact)? The answer is that it would entail some 'system of validation' (or some analogous regularity-extracting system) which cannot be said to possess the same sense of validation that is currently available. After all, it is not as if there is regular interanimation between this state and the empirical one such as the one available between dreams and the empirical state. Of course, because of their belief in the authority of the scriptures, the Advaitins do claim that there is an 'ultimate' experience of realization *(brahmānubhava)* which would not be recognizable, or even describable, from current empirical states (that is, experience). But simply for the reason given, they also insist that the legitimacy of experience as it is known in this world cannot be denied, in the sense that there is no meaningful construal of invalidation that can be given in that case.

> Empirical practice, conforming to all the instruments of validation, cannot be discounted unless some other 'order of reality' is realized; for unless there is such an exception, the general rules obtain.[85]

This is by no means a clear position. The greatest uncertainty perhaps attaches to the issue of what should be made of the cognitive constraint on the system of validation. The reason for the problem, apart from the purely exegetical one of not having sufficient information in the text, is based on this consideration: as part of its steadfast opposition to the Buddhist theory that we somehow construct the objects of cognition, Advaita seems to reject the notion that physical reality is, in however sophisticated a manner, precisely our construction. Instead it seems to say that we cannot in fact think other than as we do because how we think is derived from how we have experience, and how we have experience cannot be explained unless there is an extrinsic order from which how we think is derived. Yet what that extrinsic order is, we cannot say, other than through whatever experience we have, and therefore on the

basis of how we think. This leads the Advaitin to combine two theses. One is that there could be an order of reality which is not the one explained as constituting a condition for the occurrence of current experience. The other is that we cannot be wrong about what we experience because what can be wrong is something we can say only about what is experienced, for wrongness is derived from what is cognitively or experientially available.[86]

3. Securing the Extrinsic Order through Transcendental Argument: Śaṅkara and Kant. The hypothesis that we may lack all veridical contact with an extrinsic order of reality may be advanced on the basis of the admission that although we possess a system of validation and a notion of invalidity, there may be no experience of that order which alone can render cognition valid. In rebuttal, however, we may say that it is not clear how the conception of invalidity, which is parasitic on the content of experience, can be applied to the regulative basis of this supposed order which is *ex hypothesi* not experienced. If we understand the hypothesis because we understand the notions of validity and invalidity, we do so precisely because we have the sort of experience we have. It would be unintelligible to suppose that there can be any such order, failure to cognize which renders cognitive life invalid.

Alternatively, the hypothesis can be advanced that there may be an unexperienced order of reality and that that possibility cannot be dismissed. In that case, the answer could be that that order cannot be what constitutes the grounds for validity or invalidity, because what is available as the conception of validity is coextensive with what is experienced. Therefore, there may be an unexperienced order, but it would not affect the validation or invalidation of cognition.

Albeit with much caution, some resemblance between Śaṅkara's strategy of tying the nature of ordinary experience to the objects of experience and Kant's must be mentioned. In the "Transcendental Deduction,"[87] Kant asks what the objects of representation are. On the one hand, they are 'nothing but sensible representations' and therefore cannot be capable of existing outside the 'power of representation'. But on the other hand, we speak of objects as distinct from, yet answering to, our concepts of them. The concept of what these objects are comes from the experience of a systematic order of perceptions, that is, the representation of these objects. That is to say, the nature of experience is such that that nature (of systematic interconnected perceptions) gives us the ground for holding that experience is of an order extrinsic to cognition of them. Something has been said about what Śaṅkara requires of the cognition of objects, and the systematic complex that he requires surely looks like the sort of interconnectedness Kant talks about. There is, of course, more to this in Kant. Having shown in the "Aesthetic" that

time and space are the forms of 'inner' and 'outer' sensibility, he thinks that the representation of an object in sense is nothing other than of what appears to us. Objects as perceived, therefore, are mere representations, not what they are without the imposition of space and time on the representation of them, though this space, in itself "a mere form of representation, has objective reality." There must, however, be an object which corresponds to our sensible knowledge of it, which is necessary to prevent knowledge through the interconnected nature of our experience "from being haphazard or arbitrary": the thing-in-itself, the object *x*, distinct from the representation of it and "nothing to us." As emerges in the "Paralogism of Ideality" (in the first edition), and in the section on dialectical inferences, this combination of sensible representation and things in themselves is crucial to the critique of idealism. Now, Śaṅkara's claim that there is no doubt that the content of experience includes the representation of external objects parallels that of Kant. Kant talks of represented objects as those things "the immediate perception [consciousness] of which is at the same time sufficient proof of their reality."[88] Further, in the intention that the role of objects in the regulation of the cognitive order and the inherent externality of objects of experience must be used against their opponents, the two are like-minded. But everything else looks different.

Obviously, there is nothing in Śaṅkara like the categories, nothing like inner and outer sense. His strategy is different as well. Kant's contention that there is an immediate experience of external objects is directed at the sort of representationalist he calls the "transcendental realist who ... plays the part of empirical idealist." The point that the representation of objects in experience is of objects that are indeed experienced is made in order to dismiss the view that objects are merely inferred from the subject's access to the core of perception alone. Kant's aim is to counter the conclusion that it is uncertain whether experience is directly of external objects. Śaṅkara's point, on the other hand, is aimed primarily at what Kant would call a dogmatic idealist who claims that external objects do not exist. This aim of Kant's has to do with a more serious point of divergence. Kant, after all, wants to give an assurance that what is experienced must be what is real, in that it is a requirement of his metaphysical project that the order of objects must be the one which causes experience. Which is why, of course, things-in-themselves are central to his position. Strawson has noted[89] that, in the "Deduction" as elsewhere, Kant's thesis depends on a perception which results in sensible representations, but representations whose regularity must be determined by the things which have to be the way they are, even if how they are in themselves cannot be known. Strawson contends that there is no need to rely on a notion of a 'real' order of independent objects, for which sensible objects are a surrogate. It is quite enough to accept that "this

conception would be empty unless experience contained such a ground for it as it does in that connectedness which makes possible the employment of ordinary empirical concepts of objects."[90] This is the well-known deflationary reinterpretation of Kant, which has been both defended and attacked, and I shall not go into its plausibility. However, it should be noted that, in a very important way, if Kant is to be interpreted rather than reinterpreted, then certainly the thing-in-itself is central to his position. As he himself sets up the issue, dispensing with them would push his position toward the sort of idealism which depends on the world being somehow constructed by spontaneous, subjective concepts or out of phenomenalistic entities. Both are offered as views he actually held but, as with Śaṅkara, only by ignoring his hostility to that sort of idealism. Things-in-themselves seem to have explanatory value as regulators of perception in that judgments on appearance must be in agreement with them; the matter of the unverifiability of their nature cannot discount their conceptual importance without an extremely strong empiricist interpretation of verifiability.[91] That is entirely in keeping with Kant's own view that the problem with empiricism is its refusal to go beyond the merely presented, and involves the Kantian strategy of postulating just what must be the case if the empirically available is to be explained. It is controversial, then, whether Kant, in postulating an order of things-in-themselves, transgresses the limits he himself sets.

Be that as it may, both the Kantian and the Strawsonian strategies are concerned with stopping skepticism about knowledge of an external order. But the antiskeptical strategy is seen in both instances as consisting of an argument which allows an external order to determine, in one way or another, the regularities of experience (this depends on giving Kant the benefit of the doubt about his views on the nonsubjective source of the concepts of objects); that experienced order is the real (that is, the veridically experienceable) order apart from which there can be none other, and therefore experience cannot be other than what it is.

Now, Śaṅkara has nothing like a theory of things-in-themselves. His view of presented objects is altogether more austere than Kant's. He simply believes that experience can only be explained in terms of the apprehension of extrinsic objects, and that, beyond the availability of a theory dependent on that apprehension, there is no independent proof that there must be such objects. He is in agreement with the Kantian view that everything depends on the nature of experience in the explication of the nature of an extrinsic order of objects. He is nearer Strawson in not seeking a hidden order of objects, instead being content with there being such an order as is experienced. But transcendental arguments of the Kant-Strawson sort play a much more modest role in Śaṅkara's scheme of things. Experience as it currently is cannot consist of anything other than an extrinsic order if it is to exhibit the regularities it

does and the systematic epistemic activity it affords. But that cannot show that there must be just that extrinsic order and that there must be just this experience alone. These cannot be guaranteed.

Either transcendental arguments do only what a nonrealist takes them to do, and show that experience can be accounted for the way it is only if an extrinsic order consistent with the systematic nature of that experience is postulated, or they can go beyond experience in some manner by yielding conclusions about how things are. But if transcendental arguments actually involve the nature of experience as the fundamental ground for explication, any such argument will be tainted by the nature of that experience and will not say anything more than that experience allows that that is how things are. It cannot, of course, merely be presumed that there is no proof of an extrinsic order or a world which accounts for how things are independently of experience; but no such proof is at hand. There may be proof that there can be an independent order, but would this show that it is just that which is currently *experienced*? So long as the material of experience is central to an argument, the nonrealist will feel unsure about the likelihood of anything more than what he has shown. Perhaps there can be proof without experience, one that would involve God, for example. But that is another question altogether. And this is where Śaṅkara is so different from either Kant or Strawson. He will not guarantee that the currently experienced order is the independent extrinsic one, only that such an order would explain why experience reveals the system it naturally does. If any system is available at all, it is one which is available through the nature of experience as it is.

4. The Advaitin's Nonrealism. The conclusions we examined earlier—(1) and (2) in part 13—thus amount to this: there is no other notion of what it is to have systematic experience than the one available from that extrinsic order which is itself currently available to experience. But because of all that has gone before, it cannot be proved that this *must* be the sole order of reality.

This is where the Śaṅkarite wants to be for soteriological reasons. Here is why: he wants to claim two things.

(i) The reality of Brahman is not the experiential reality of the world; to experience the world is not to experience the reality which is Brahman.

(ii) But at the same time, experience of the world is not, at the time of experience, illegitimate/invalid.

The usual challenge is to say that these are contradictory theses. If Brahman is the reality, then current experience is invalid. If current experience has valid standards, then it cannot be cancelled out in relation to Brahman.

The Advaitic strategy, then, is to secure a way of combining these theses. The Advaitin must show that

(i′) Current experience is not of the sole and determinate reality;

(ii′) but the standards for the validation of current experience are legitimate.

If (i′) is correct, then it would be possible at least to make the claim that experience of the world does not exhaust what there is in reality, such that the possibility of experiencing some other order of reality—Brahman—can be entertained. If (ii′) can be defended, then the worry that all current experience is somehow meaningless or empty—a skeptical and self-defeating stance par excellence—can be met, and accusations of self-refutation themselves refuted.

Our reconstruction of Śaṅkara's arguments leaves us with two moves:

(i*) Nothing that is available in our experience, that is to say, no knowledge claim which can meet the standards of the *pramāṇa*s, allows us to claim that what is currently experienced can never be invalidated. This is the real lesson of the analogy of dreams. Dreams teach us that even with a consistent system for the validation of knowledge claims, nothing in what is experienced will allow of the noninvalidable assertion that what is currently experienced is the sole and determinate reality. Consequently, the soteriological claim, that this world is indeed subsumed by the reality of Brahman, cannot be gainsaid so easily.

(ii*) The system for the validation of claims arising from experience itself derives its authority from what is experienced. This was what the analysis of the *pramāṇa* theory taught us. The system of validation is legitimately applicable so long as that to which it is applied is the very same experienced world from which the system's authority is derived. Since the *pramāṇa* theory is understood in just this way—as being about the world from which its causal authority is derived—the legitimacy of the theory is limited to the currently experienced world. If all claims are valid or invalid because they succeed in or fail the tests of the *pramāṇa* theory (the system of validation), the validity of experiential claims is circumscribed by their being about the world that is experienced. The reality putatively behind the world would be legitimately and coherently known only according to standards derived from *it*, but these standards—the standards of yogis and realized souls—are currently unavailable to ordinary subjects.

It is clear that (i*) addresses the issue of (i′), and (ii*) that of (ii′). Alternative (ii*) also points to why nothing philosophical can be said about the nature of the ultimate reality: the standards required to know it are simply unavailable to us because we have not experienced that reality. On the other hand, we do have some sort of experience, which

the transcendental argument has shown is possible only if it accords with the *pramāṇa* theory, and the claims to know which we make on the basis of that theory are perfectly legitimate ones so long as they are about the objects of this currently experienced world.

This is why the epistemic modesty of the Advaitin ultimately leads to a quite radical conclusion about the possibility of an unexperienced order which will nevertheless not render empirical cognition invalid. From the point of view of the Kantian tradition, this leaves it as a matter of decision whether what results is a skeptical or an antiskeptical view of reality.

Concluding Philosophical Remarks

This, then, is the essential Advaitic position as I have sketched it and which I think most defensible. It may be characterized as being realist from an idealist point of view, idealist from a realist point of view, and skeptical about both points of view. It is realist because it asserts that the cognitive life can be explained only through the conception of an extrinsic, rather than a cognitively intrinsic, order. It is idealist because it holds that there is no proof that there must be an extrinsic order in whose absence there would be no cognitive life. Instead, it asserts that the existence of a systematic cognitive order can be ascertained only because there are, in general, objects of cognition. Therefore, even if it is logically possible that there is an uncognized order of objects, such an uncognized order will not be the determinant of the validity (or invalidity) of current cognition. If there is a determinant of such validation, it must be a cognized order. Advaita is skeptical of the idealist attempt to deny an extrinsic order. It maintains that the idealist disregards the extent to which cognition can go, namely, beyond the immediate or the particular cognitive instance. This is because the idealist merely presumes that there cannot be an extrinsic order. Advaita is also skeptical of the realist attempt to affirm the realist order. It maintains that the realist disregards the constraint on affirming anything about the extrinsic order, namely, that it is from the structure of the cognitive order that the conception of the extrinsic order is obtained; and that in turn is because the realist just presumes that there is an independent extrinsic order.

NOTES

I dedicate this essay to the memory of my supervisor, Professor Bimal Matilal. I would like to thank Professor Timothy Sprigge and Dr. Julius Lipner for their helpful comments.

References cited are listed in the Selected Bibliography, which follows these Notes.

Chakravarthi Ram Prasad

1 – Matilal, *Perception*, p. 22.

2 – Citsukhācārya, *Citsukhī.*

3 – Jayarāśi Bhaṭṭa, *Tattvopaplavasimha.*

4 – *aduṣṭakārakasandohotpādyatva.*

5 – *bādharahitatva.*

6 – Numbering according to Eli Franco, *Perception, Knowledge and Disbelief.*

7 – Vātsyāyayana, *Nyāya-Bhāṣya.*

8 – Harman, *Thought*, pp. 130 ff.

9 – Goldman, "Causal Theory of Knowing," pp. 357–372.

10 – Harman, *Thought*, pp. 130 ff.

11 – Kant, *Critique of Pure Reason*, A 783 (1st ed.), B 811 (2d ed.).

12 – Strawson, *Bounds of Sense*, p. 271.

13 – Walker, *Kant*, pp. 21–22.

14 – Strawson, review of *Transcendental Arguments and Science*, p. 50.

15 – Körner, *Fundamental Questions of Philosophy*, p. 215.

16 – I wish to thank an anonymous referee at *Philosophy East and West* for bringing Körner's writing on the subject to my attention.

17 – In construing transcendental arguments in this way, I have left aside another significant way in which the term 'transcendental argument' can be used: as the application of concepts to a transcendent reality, concepts borrowed from the "immanent" world of "supreme principles governing ... belief about the world of intersubjectively interpreted experience," as Stephan Körner puts it, in *Metaphysics: Its Structure and Function* (p. 47). Körner argues that philosophers of different kinds have denied that such a conceptual grasp of reality is possible: by skeptics who deny any rationally justifiable grasp beyond subjective experience, by "antimetaphysical mystics" who hold such an application of concepts to be wholly inadequate, and by "metaphysical mystics" or "aesthetic metaphysicians" who think that conceptual application is at best metaphorical (p. 137).

18 – One further distinction must be mentioned: the one between 'representation' and 'presentation'. The representation of an object is what the subject 'makes' of that object (with the ambiguity about the ontological status of the object untouched). Representation is thus the subject's ordering in cognition of an object. The presentation of an object is the location/orientation of the object itself, such that it

is accessible to the cognitive grasp of the subject. Presentation is therefore the ordering of the object such that the subject can cognize it. There can be representation even when there is no presentation (for it may appear to the subject that there is an object when there is no object there).

19 – Śaṅkara, *Brahmasūtrabhāṣya*.

20 – Ibid.

21 – More on this later; here I only wish to mention the harmless step I take from the singular to the plural so as to convey the sense of continuity betokened by talk of the two orders.

22 – Before going any further, I must note that the notion of superimposition was a controversial one in the tradition. The issue broadly was this: if there was a general requirement that there be objects for there to be cognition, how was error explained? More precisely, how was the possibility of cognition without its appropriate object (i.e., as in error) reconciled with the general requirement? Allied to this was another matter: a theory of how error occurred would elucidate the relationship between cognition and objects in general; if so, any such theory would lead to its own position on the nature of the cognized order of objects and as such result in a thesis on the metaphysical status of the world with regard to its independence from or dependence on, the order of experience. In Vācaspati, we find a discussion of error and superimposition as, too, of the sort of metaphysical status that consequently must be assigned to the order of objects.

23 – *prasiddho hy ayam bhoktṛ-bhogya-vibhāgo loke bhoktā cetanaḥ śārīro bhogyāḥ śabdādayo viṣayā iti* (Śaṅkara, *Brahmasūtrabhāṣya* II.i.13).

24 – Strawson, *Bounds of Sense*, p. 104 passim.

25 – This is not to deny that there may be interesting ways of relating the *svaprakāśā* thesis to the issue of a unified self, building as one could on the formulations Matilal has given regarding the views of the various schools on the issue of self-awareness; see Matilal, *Perception*, chap. 5.

26 – If the object were to be in the content of cognition itself, then the idealist thesis that objects are cognitive constructs would hold.

27 – Using Śaṅkara, *Brahmasūtrabhāṣya* II.ii.28, pp. 552–553.

28 – *(api ca) ghaṭajñānaṃ paṭajñānaṃ api viśeṣanayor eva ghaṭa-paṭayor bhedo na viśeṣyasya jñānasya yathā śuklo gauḥ kṛṣnor gour iti śauklyakarṣnyayor eva bhedo na gotvasya, dvābhyāṃ ca bhedaikasya*

siddho bhavaty ekasmāt ca dvayoḥ, tasmād arthajñānor bhedaḥ. tathā ghaṭadarśanaṃ ghaṭasmaraṇam ity atrāpi pratipatdvayaṃ atrāpi hi viśeṣyor eva darśana-smaraṇayor bhedo na viśeṣanasya ghaṭasya. yathā kśīragandhaḥ kśīraraseti viśeṣyayor eva gandha-rasayor bhedo na viśeṣanasya kśīrasy etad iti (Śaṅkara, *Brahmasūtrabhāṣya* II.ii.28).

29 – By dispositionality I mean the tendency/ability of a subject to persist in taking some entity to be a particular, e.g., the *disposition* on the part of the subject to call that four-legged thing a horse through remembering a prior learning episode. The continuity implied by condition (2) is thus a continuity between a cognitive *episode*, where a four-legged creature is identified as a horse, and the *disposition* to continue to identify such a creature as a horse. In this way, a cognitive element—a 'horse-identifying episode'—becomes part of the cognitive order or, better still, becomes an ability to pick out certain other cognitive instances as having a horse as the identified object.

30 – There is much in the literature on memory, but, as with the issue of self-awareness to which it is closely related, it is beyond the purview of this essay.

31 – Of course, given the range of traditional scriptural issues with which Śaṅkara was concerned, he has plenty of other opponents as well whom he sees fit to criticize in the *Bhāṣya*, but we are not concerned with them here.

32 – Matilal, *Perception*, p. 151.

33 – *asat-kalpo 'tra kaścittaṃ yatas tena hi kalpyate yathā ca kalpayaty arthaṃ tathātyantaṃ na vidyate* (Vasubandhu, *Trisvabhāvanirdeśa*, verse 5; see also Kochumuttam, *Buddhist Doctrine of Experience*).

34 – *tatra kiṃ khyāty asatkalpaḥ kathaṃ khyāti dvayātmanā / tasya kā nāstitā tena yā tatrā 'dvayadharmatā* (verse 4).

35 – Descartes, *Philosophical Works*, vol. 1, pp. 145–146.

36 – E.g., Nakhnikian, "Descartes' Dream Argument," p. 268.

37 – Cf. Kenny, *Descartes: A Study*, p. 25.

38 – Ryle, *Dilemmas*, pp. 94–95.

39 – Walker, *Coherence Theory of Truth*, p. 44.

40 – Śaṅkara, *Brahmasūtrabhāṣya* II.ii.11 ff.

41 – Ibid., II.ii.28–32.

42 – *satyapi bāhye 'rthe buddhyāroham-antareṇa pramāṇādi-vyavahāranavatārāt* (ibid., p. 549).

43 – *nāsau jñānagata-viśeṣamantareṇopapadyate ity avaśyaṃ viṣaya-sārūpyaṃ jñānasyāṅgīkartavyam* (ibid., pp. 549–550).

44 – Ingalls points out in "Śaṁkara's Arguments Against the Buddhists," that this argument is found in the *Pramāṇaviniścaya,* which is preserved only in the Tibetan. It is also partly found in the *Pramāṇa-vārttika* II.354.

45 – *vinaiva bāhyenārthena grāhya-grāhakākārā bhavanti* (Śaṅkara, *Brahmasūtrabhāṣya,* p. 550).

46 – *evam jāgarita-gocarā api stambhādi-pratyayā bhavitumarhantīty avagamyate* (ibid.).

47 – Verse 2.

48 – Perhaps 'indexation' would be an appropriate translation, as there is a sense of the definition of an event like a cognitive episode on the basis of its being determined by the time and the place in which it occurred.

49 – I say 'subjective order' so as to indicate the Buddhist bundle theory of self, which characterizes 'individuals' as 'streams *(santāna)* of consciousness'.

50 – Verse 3.

51 – *na sarvatra; tatraiva ca deśaḥ kadācid dṛśyate, na sarvakālam iti. siddho vinā 'pyarthena deśa-kāla-niyamaḥ (Viṃśatikā,* prose section of verse 3, p. 20).

52 – Verse 4.

53 – Verses 4–5, and prose sections.

54 – *smṛtilopādikā anyeṣām (svapna-darśanañ ca) piśācādi-manovaśāt* (verse 19).

55 – Putnam, *Reason, Truth and History,* chap. 1.

56 – E.g., Nozick, *Philosophical Explanations,* pp. 167 ff.

57 – *sahopalambha-niyamād abhedo nīlataddhiyoḥ/bhedaś ca bhrānti-vijñānair dṛṣyetendāv ivādvaye* (traced to the *Pramāṇaviniścaya* and the *Pramāṇavārttika* by de la Valee Poussin [Museon, 1901]; see Ingalls, "Śaṁkara's Arguments," p. 300 n. 16).

58 – Cf. Dharmakīrti, *Pramāṇavārttika, Pratyakśa pariccheda,* verse 389; and Matilal, *Logic, Language and Reality,* pp. 238, 252–253.

59 – *upalabhyate hi pratipratyayaṃ bāhyo 'rthaḥ* (Śaṅkara, *Brahmasūtra-bhāṣya,* pp. 550–551).

60 – *nopalabhyamānasyaivābhāvo bhavitum arhati* (ibid.).

61 – *tadvad indriyasannikarṣeṇa svayam upalabhamāna eva bāhyaṃ artham nāhaṃ upalabhe na ca so 'sti iti brūvan katham upādeyavacanaḥ syāt* (ibid., p. 551).

62 – *yathā hi kaścid bhuñjāno bhujisādhyāyāṃ tṛptau svayam anubhūyamānāyām evaṃ brūyān nāhaṃ bhuñje na vā tṛpyāmīti* (ibid.).

63 – See part 6 above.

64 – *ataś caivam eva sarve laukikā upalabhante yatpratyācakśāṇā api bāhyārtham eva vyācakśate "yad antarjñeyarūpaṃ tad bahirvadavābhāsata" iti* (Śaṅkara, *Brahmasūtrabhāṣya*, p. 551).

65 – Diṅnāga, *Ālambanaparīkṣā*, in Tola and Dragonetti, "Diṅnāga's Ālambanaparikṣā-vṛtti," pp. 126–127.

66 – *tasmād yathānubhavaṃ tattvam abhyupagacchadbhir bahirevāvabhāsata ity uktam abhyupagantuṃ na tu bahir vad avabhāsata iti* (Śaṅkara, *Brahmasūtrabhāṣya*, p. 551).

67 – Śaṅkara, *Brahmasūtrabhāṣya* II.ii.29.

68 – Ibid., III.ii.3.

69 – *tatraivaṃ sati na śakyate vaktuṃ mithyā jāgaritopalabdhir upalabdhitvāt svapnopalabdhivad iti ubhayor antaraṃ svayam anubhavatā. na ca svānubhavāpalāpaḥ prājñamānibhiryuktaḥ kartum* (ibid., II.ii.29, p. 556).

70 – *api cānubhavavirodhaprasaṅgāt jāgarita-pratyayānāṃ svato nirālambatam vaktum aśaknuvatā svapnapratyaya-sādharmyād vaktumiṣyate* (ibid.).

71 – *na hi (ca?) yo yasya svato dharmo na saṃbhavati so 'nyasya sādharmyāt tasya sambhaviṣyati* (ibid.).

72 – *abhūta-parikalpito 'sti* (I.2); cf. *Trisvabhāvanirdeśa*, verse 2: *yatha khyati sa kalpitah* (that which appears [is presented/perceived] is imagined).

73 – *pramāṇa-pravṛttyāpravṛttipūrvakau saṃbhavāsaṃbhavāvadhāryete na punaḥ saṃbhavāsaṃbhava-pūrvike pramāṇa-pravṛttyāpravṛttī* (Śaṅkara, *Brahmasūtrabhāṣya*, pp. 551–552).

74 – *yaddhi pratyakśādīnām anyatamenāpi pramāṇenopalabhyate tat saṃbhavati, yat tu na kenacid api pramāṇenopalabhyate tan na saṃbhavati* (ibid.).

75 – *sarvaireva pramāṇaiḥ bāhyo 'rtha upalabhyamānaḥ* (ibid., p. 552).

76 – *asati viṣaye viṣayasārūpyānupapatteḥ* (ibid.).

77 – *bahir upalabdheś ca viṣayasya* (ibid.).

78 – *ata eva sahopalambhaniyamo 'pi pratyayaviṣayayor upāyopeyabhāvahetuko nābhedahetuka ity abhyupagantavyam* (ibid.).

79 – Ingalls, "Śaṁkara's Arguments."

80 – Ibid., p. 302.

81 – In his own work, also called the *Brahmasūtrabhāṣya.*

82 – *na ca pratyakśābhāsābhiprāyaḥ tat kāle bhavati* (Śaṅkara, *Brahmasūtrabhāṣya* II.i.14, p. 467).

83 – *suptasya prākṛtasya janasya svapne ucchāvacān bhāvān paśyato niścitam eva pratyakśābhimataṃ vijñānaṃ bhavati prāk prabodhāt* (ibid.).

84 – *svapna-darśanāvasthasya ca sarpadaṃśanodakasnānādi-kārya-darśanāt. tatkāryam-api anṛtam eveti ced brūyāt, atra brūmaḥ: yadyapi svapna-darśanāvasthasya sarpadaṃśanodakasnānādi-kāryaṃ anṛtaṃ tathāpi tadavagatiḥ satyam eva phalaṃ; pratibuddhasyāpyabādhyamānatvāt. nahi svapnādutthitaḥ svapnadṛṣṭaṃ sarpadaṃśanodakasnānādi-kāryaṃ mithyeti manyamānas tad-avagatim api mithyeti manyate kaścid* (ibid., II.i.14, p. 568).

85 – *nahi ayaṃ sarva-pramāṇa-siddho lokavyavahāro 'nyat tattvam-anadhigamya śakyate 'pahnotum apavādābhāva utsarga-prasiddheḥ* (ibid., II.ii.31, p. 558).

86 – Cf. Körner, *Fundamental Questions of Philosophy,* p. 219: "It is possible that man will one day apprehend the world in a manner which is as different from what we call 'thinking' as is our thinking when compared with the manner in which, say, an earthworm apprehends his environment. I have no conception of what such super-thinking might be. But what is inconceivable to me may nevertheless be possible."

87 – Kant, *Critique of Pure Reason* (1933), A 104.

88 – Ibid., A 371.

89 – Strawson, *Bounds of Sense,* p. 91.

90 – Ibid.

91 – Walker, "Empirical Realism," p. 174.

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DREAMS AND THE COHERENCE OF EXPERIENCE: AN ANTI-IDEALIST CRITIQUE FROM CLASSICAL INDIAN PHILOSOPHY

C. Ram-Prasad

I. Introduction

THE traditional realist claim is that objects that experience presents as existing externally, do in fact exist internally. The denial of externality appeals both to those who doubt that experience is ever veridical (in other words, who doubt that the objects experience presents are ever exactly identical with existing objects) and also to those who think that experience is veridical only if objects are not external.

Dreams hold an irresistible appeal for philosophers who wish to deny externality. Minimally, objects appear in dreams as occupying physical space. In other words, objects appear as distinct from the cognition of them. In particular, they do not appear as if they were in the subject's cognition alone, since to dream of an object is to dream of an object located in space. Both the Cartesian skeptic and the Berkeleyan idealist use dreams to challenge externality: a subject takes it that there is experience of a world of external objects, but there need be no such world as seems to be thus experienced. Cognition that there are external objects could therefore occur without such objects. But they draw two very different morals from this.

The Cartesian skeptic concludes that there is a doubt as to whether any cognition of external objects is veridical or not. The Berkeleyan idealist, in contrast, concludes that veridical cognition can occur without external objects. So the Cartesian skeptic presumes that verdical cognition requires that there is an external world to be grasped. Since dreams cast doubt on whether there is such externality, they cast doubt upon the veridicality of cognition.

The idealist likewise accepts the doubt that dreams cast upon externality, but does not accept the implication of the non-veridicality of cognition. He therefore faces a different problem: that of providing a non-external guarantee of the veridicality of cognition. This disagreement about the consequence of denying externality was recognized by Kant. He distinguished, in characteristically idiosyncratic terminology, between Cartesian "problematic idealism" and Berkeleyan "dogmatic idealism."

Of course, there is much more to "dogmatic" idealism, even of the Berkleian sort, than the denial of externality. There is also the denial of material substance, the dependence of existence on God as Infinite Spirit, and especially the denial of mind-independent existence. However, this paper discusses only the idealist use of dreams as a denial of externality and the anti-idealist responses that can be made to it. The idealist doctrine I discuss is Vijñānavāda, as endorsed by the Buddhist Vasubandhu (4th-5th century), rather than Berkelyean idealism, although Berkeley's characterization of external space as "that phantom"[1] sits rather well with Vijñānavāda. And the anti-idealist response I discuss occurs in the Advaitin Śaṅkara's works (from the 8th century), primarily, the *Brahmasūtrabhāṣya and the Bṛhad āraṇ yakabh āṣya.*

Vasubandhu is an idealist in a sense given by his own characterization of the Vijñānavāda position: "that which is distinguished does not exist thus; all is therefore mere representations in consciousness" (*yad vikalpyate tena tan-nāsti tena-idaṃ sarvaṃ vijñapti – mātrakaṃ*).[2] Experience presents us with a distinction between consciousness itself and the objects of which we are conscious. But such objects do not exist as thus experienced; they are mere appearances. As one of Vasubandhu's commentators puts it: "mere appearance is that in which the object, as it is conceived in cognition, is absent."[3] Vasubandhu uses dreaming to claim that an account of experience does not need this cognition-object distinction. He claims that such an account is independent of the notion of objects being external to cognition.

A point of clarification: I have called Vasubandhu an idealist only for the reason that he denies that experience requires any conception of external objects. In that sense, I have taken up only the first half of his thesis: that there are no objects as there seem to be in experience. This is because my paper is strictly limited to the question of providing an account of experience. But there is indeed the second half of the thesis: Vasubandhu says of the consciousness of objects, "its object is not there, and that object being absent, it too is not there." This is more than a mere idealism about external objects. Clearly, this is not just not realism, it is not idealism either. Not only are objects denied but, ultimately, the consciousness of them as well. When both are denied, there is the powerful mystical concept of that "emptiness which is the basis of purity" (*śūnyatā hi viśuddhi – ālambana*). But I have consciously avoided making this an examination of rival soteriological doctrines. As a result, I have entirely avoided as well the issue of whether ultimately Vasubandhu need be thought of as an idealist. I accept the anticipated criticism that in some profound sense he is not an idealist. All I want to say is that he is an idealist in the limited sense in which I have described him. And it is this idealism that I take to be the object of refutation in these pages.

I have previously dealt in detail with Śaṅkara's *general* anti-idealist arguments in the *Brahmasūtrabhāṣya.*[4] This paper analyses and reconstructs that particular section of that text which specifically targets the idealist use of dreams.

Śaṅkara's refutation of Vasubandhu is terse. Yet not only is it penetrating, it also illustrates the tenability of this type of a refutation.[5] This paper has roughly two stages to it. The first stage, in section II, concerns Vasubandhu's claim that dreams show that there can be experience even when external objects are specifically ruled out. Śaṅkara argues that dreams cannot be understood except on the assumption of the very notion of externality which Vasubandhu wishes to deny. The second stage, covering sections III and IV, deals with the issue of externality in general. There I shall argue that the disagreement between the two schools is over the role of the conception of externality in any account of experience. They are agreed that there can be no proof of externality. The Advaitin wishes to say that an assumption that there is an external world, i.e., the *conception* of externality, is needed for any account of experience. The Vijñānavāda, on the other hand, argues that there can be no distinction between consciousness and its object, and that therefore the very conception of externality is illusory and must be rejected before any coherent account of experience can be attempted. I shall examine and attempt to defend what I take to be the Advaitin's refutation the Vijñānavāda's thesis. In the final section, I shall take a look at the consequences of idealism about external objects for the Vijñānavāda's philosophy.

II. Śaṅkara's Critique of Vasubandhu's Use of Dreams

Vasubandhu uses dreams to refute a version of realism that proceeds in terms of an atomistic account of external objects. This atomistic account holds that experience (especially perceptual experience) is caused by entities constituted by atoms. Ultimately therefore, atoms cause perception of those very objects that they (the atoms) constitute. Vasubandhu argues[6] that atoms could explain the perceptual experience of putative

objects (constituted by those atoms) in only one of three ways, none of which is tenable:

(i) They act atomistically as a set of discrete atoms so as to cause perception as of parts.

(ii) They act non-atomistically as a whole so as to cause perception as of a single whole entity.

(iii) They act non-atomistically as single aggregation of atoms so as to cause perception as of an aggregate.

(i) is quickly eliminated because experience is not as if of a swarm of atoms but is as if of objects.

Vasubandhu's argument against the possibility of (ii) is this:[7] On the atomistic picture, to say that atoms constitute an object is to say that the various qualities of an object are made up of quality-atoms. For example, the blueness of a blue object is constituted by blue-qualia atoms. On the atomist's account, then, the cognition, "this is blue" must be caused by blueness-atoms forming a "color-whole." But of course, this is not how experience occurs; the color is not experienced as different from the parts of the object experienced. We do not perceive the blueness of a table independently of perceiving parts of a blue table or blue parts of the table. So, the atomistic picture cannot accommodate the perception of wholes.

There remains (iii), namely, the possibility that experience is perception of an aggregate of atoms. Vasubandhu now switches from arguments about the commonsense nature of experience to the argument that (iii) can be true only if the atomistic view is incoherent. The argument is this *reductio*: if atoms are to come together to constitute an object, they must come in contact with one another, in which case the contact must be either partial or whole. They cannot be in contact wholly because whole contact is nothing but identity, and if there is identity in the occupancy of two atoms, that would only be to say they are the same atom, in which case there would be no such growth in dimension as is required to go from atomicity to whole objects. So dimension requires partial contact, i.e., contact of parts of atoms, such that parts not in contact can create size. But this would be to go against the primary definition of atoms as partless wholes. (And they need to be so defined because so long as they have parts, they can be divided; and if they can be divided they cannot be the ultimate constituent entities that they are required to be.) So the atomistic hypothesis, that an object is an aggregate of atoms, is itself unintelligible.

Vasubandhu concludes that cognitions such as color-perceptions cannot be explained in terms of objects whose qualities (such as color) are constituted atomistically. His alternative to explaining cognitions in terms of atomistically constituted objects is that in general, cognition occurs without objects at all (*vinā api arthena-iti prūvam-eva jñāpitaṃ*). Dreams are then used as a reason for accepting this general claim.

Here Vasubandhu's strategy departs interestingly from Berkeley's. Vasubandhu uses dreams for the express purpose of denying externalism. By contrast, although Berkeley mentions the non-externalist consequences of dreams,[8] he does not build an idealist argument around them, preferring merely to take them as the perfect metaphor for non-external experience in which ordinary perception of things is "a kind of waking dream."[9] In this respect, Vasubandhu's strategy is more Cartesian than Berkelyean, although (as noted in the last section) the difference between Vasubandhu and Descartes is that for Vasubandhu, dreaming is a reason for an idealist conclusion, rather than part of a skeptical method of systematic doubt.

Exactly how do dreams provide the grounds for idealism? In the *Vijñaptimātratāsiddhiḥ* ("The Doctrine of Consciousness-alone"),[10] Vasubandhu points out that in dreams experience can be internally systematic and can thus systematically represent objects even if the objects represented don't have an external existence. Dreams therefore demonstrate the dispensability of objects in the analysis of cognition: externality is refuted.

Vasubandhu anticipates an objection to this conclusion. The objection, in the mouth of an imaginary opponent, is that experience displays the following three features: (i) spatiotemporal regularities, (ii) causal regularities, and (iii) inter-subjective consistency. This last refers to our impression that, in specified

spatiotemporal locations, others appear to experience the same objects (given a suitably complex understanding of sameness) that we do. But, continues the objection, if dreaming and waking experience both lacked externality, but had these three features in common, then they would be indistinguishable. Consequently, spatiotemporal, casual, and intersubjective regularities would extend from one to the other indiscriminately: a dream-apple could be eaten with satisfaction when I woke up. Since this is false, there must be a difference between dreaming and waking that guarantees that these three features hold only for waking experience. That difference can be only externality.

This objection fails. It argues that dreaming and waking experience can be distinguished only by the criterion of externality. But that is not a problem for Vasubandhu. Although he admits that (i) to (iii) are incontestable features of experience, he points out that these features can occur *within* dreams (without externality) perfectly consistently: my dream-eating of the dream-apple can dreamingly satisfy my dream-hunger. So since the three features can be accounted for in dreaming, without appeal to externality, then externality is not needed to account for those features per se, and hence is not needed to account for them in waking experience either. This response, of course, requires Vasubandhu to distinguish between waking and dreaming through criteria other than externality, because otherwise he would have to say a dream apple could satisfy a waking rather than a dream hunger, and this is a consequence he plainly wants to avoid. It seems obvious that Vasubandhu can meet this requirement. He could cite other criteria, such as clarity or long periods of consistency, which distinguish between dreaming and waking experiences. Admittedly, Vasubandhu himself fails to see the need to do so. Nonetheless, nothing in Vasubandhu's position commits him to give up the distinction between dreaming and waking. Assuming that he can base the distinction on criteria other than externality, the first objection indeed fails.

This clears the way for Śaṅkara's critique. The crux of the critique is not that the features of experience require externality. Rather, the problem is that externality is itself a feature of experience. Unlike Vasubandhu's imaginary opponent, Śaṅkara quite rightly acknowledges that the idealist can distinguish between dreaming and waking, but claims that the consequence of that distinction is problematic: "It cannot be asserted by a man who comprehends the difference between the two [sorts of experiences] that the apprehension of waking experience is false [as to its externality] just because it is an apprehension resembling that in a dream."[11]

The force of this objection is best appreciated by first restating the idealist argument from dreams semi-formally:

(P1) Dreams occur without external objects.

So (*C*) Dreaming experience requires no externality.

So (*C*′) Experience can therefore occur without externality.

So (*C*″) Waking experience can occur without externality.

Śaṅkara argues against this:[12] "One who cannot establish the absence of objectual support [i.e., external objects] (which is the characteristic) of waking experiences should not try to establish such an absence of support on the basis of (their) similarity to dreaming experiences."

Śaṅkara's point is that, even if Vasubandhu can distinguish between waking and dreaming without reference to externality or objectual support (as he clearly can), he cannot go on coherently to deny externality as a criterion of waking experience altogether. In other words, the inference from (*C*′) to (*C*″) is invalid. For Vasubandhu's denial that waking experience needs externality is grounded by the claim that dreaming lacks externality. But Vasubandhu acquires the *concept* of externality from waking experience, in order to then deny that externality is a requirement of coherent experience. Śaṅkara objects that this move commits the fallacy of the ineffective major term (*sādhyavikala*):[13] "If a characteristic is not itself (proven to be) constitutive of the identity of an entity, it cannot be ad-

duced as being possessed by that entity on account of that entity's similarity to another entity which does possess that characteristic."

The major term is the predicate of the subject in the proposition to be proved in the Indian inferential process. Therefore it denotes the characteristic of the entity whose existence or nature is to be established. Śaṅkara's objection can be better appreciated as the point that the idealist is committed to the following argument:

(*P*) Waking experience (*W*) features the various qualities (*A*) of objects and their appearance of externality (*B*) (undeniable nature of experience). I.e., *W*(*A*,*B*)

(*P2*) Dreaming experience (*D*) features the various qualities (*A*) of objects and their appearance of externality (*B*) (which is why dreams resemble waking experience). I.e., *D*(*A*,*B*)

(*P3*) But dreaming (*D*) experience features the various qualities (*A*) of objects and their appearance of externality (*B*), but there is no actual externality (~*C*) (admitted by all). I.e., *D*(*A*,*B*,~*C*)

(*P4*) There is experience of the various qualities including externality without there being actual externality in dreams. I.e., *D*(*A*,*B*,~*C*)

(*C*) Therefore, there can be experience of qualities including externality without there being actual externality in waking. I.e., *W*(*A*,*B*,~*C*).

This is of the form:

(*P1*) Wherever there is *W*, there is *A*,*B*;

(*P2*) Wherever there is *D*, there is *A*,*B*;

(*P3*) But wherever there is *D*, there is *A*, *B*, and ~*C*;

(*P4*) There is *A*,*B* and ~*C*, in *D*;

(*C*) Therefore, there can be *A*, *B*, as in *W*, and -*C*.

Since this argument-form is valid, any attack on the idealist's argument must focus on the epistemic role of the aquisition of the concept of externality, which that argument requires. This anti-idealist attack first establishes the *general* point that since *C*-ness has not been shown to be part of the identity of *D*, it is epistemically unjustifiable to conclude that *C*-ness is not a characteristic of *D*, merely on the ground of *D*'s similarity to *W*, which is non-*C*. The conclusion is unjustifiable because it makes it impossible to acquire the concept of *C*-ness. This point is established by invoking the parallel between it and the following argument:

(*P1*) Wherever there is a cow, there are four legs and two ears.

(*P2*) Wherever there is a horse, there are four legs and two ears.

(*P3*) But wherever there is a horse, there are four legs, two ears and no horns.

(*P4*) Four legs and two ears can be found wherever there are no horns, as in a horse.

(*C*) Therefore, there can be four legs and two ears, as in a cow with no horns.

At this point it is important to note that both the idealist and his opponent assume both that the argument is not about counterfactual hornless cows. More importantly, both further assume that the universe is exclusively divided into horses and cows. This admittedly artificial assumption is justified, because it is needed to preserve the parallel with the original argument from dreams. In that argument, we are indeed justified in assuming that the universe of experience is exclusively divided into waking and dreaming.

The Śaṅkaritegeneral objection is now establised by example. It becomes the specific objection that since hornhood has not been shown to be part of the identity of a cow, it is epistemically unjustifiable to conclude that hornhood is not a characteristic of cows merely on the ground of their similarity to horses, which are not horned. The conclusion is unjustifiable because it makes it impossible to acquire the concept of hornhood. If one has encountered only horses, then one could not deny that cows have horns, because one needs prior encounters with cows in order to acquire the concept of hornhood. In other words, one's experience of non-horned horses can support a coherent denial that cows have horns only if one has the concept of hornhood. But one could have it only

by experiencing horned cows, so the denial is coherent only if it is false.

Now that the Śaṅkarite general objection is established, it can be used against the argument from dreams. Since the idealist has yet to prove that the cognition of externality (its appearance) in waking is unsupported by external objects, he cannot derive the non-externality of objects in waking from the non-externality of objects in dreams, from the mere fact that dreams and waking have *other* features in common (like causal regularities). Moreover, the fact that the cognition of dreams is consistent with their non-externality does not entail that waking experience can be explained without reference to the concept of external objects. Waking experience is required for the concept of externality, before externality can coherently be denied of dreams. It is thus incoherent to deny the externality of that (waking) experience from which the very concept of externality was first derived.

This objection effectively disposes of all idealist arguments denying externality *on the basis of dreaming experience*, such as the following argument in Berkeley:

> Philonous: Do you not in a dream to perceive like objects?
>
> Hylas: I do.
>
> Philonous: And have they not then the same appearance of being distant? [or "outness," both of which are terms Berkeley uses to signify externality].
>
> Hylas: They have.
>
> Philonous: But you do not thence conclude that apparitions in a dream to be without the mind?
>
> Hylas: By no means.
>
> Philonous: You ought not therefore to conclude that sensible objects are without the mind, from their appearance or manner wherein they are perceived [i.e., as though they were outside, or external to the mind}.[14]

The Śaṅkarite objection to this now becomes that the coherence of the very debate requires the clear understanding that dreams do not require external objects, but this understanding requires a grasp of the concept of external objects, as in waking experience. But Philonous goes on to deny that experience gives us any cause to think that objects are external, precisely on the basis of the presupposed non-externality of dreaming objects. The strategy of Śaṅkara's objection resembles that of the objection against Berkeley's argument from to the physiology of the eye to te denial of externality: his reasoning concerning space presupposes the existence of the very space he intends to deny.[15]

Vasubandhu might try to disarm the ankarite objection by reformulating his argument from dreams as a reductio, since then the fact that its conclusion contradicts its supposition is entirely welcome. But the argument cannot be a reductio. If it were, it would have to be of the form:

(i) It is the case that *p*;

(ii) If *p* then *q*;

(iii) If *q* then *r*;

(iv) But if *r* then *not-p*;

(v) Therefore *not-p*.

Any such reductio succeeeds only if the conditional in both ii) and iii) is of the form "it must then be." But neither premise can be of this form in Vasubandhu's argument from dreams. That reformulated argument begins:

(*P1*) It is the case that experience occurs with (or "has") externality.

(*P2*) If experience has externality then it has other regularities.

Leaving *P3* aside for the moment, it continues:

(*P4*) But if there is dreaming experience, there is no externality.

(*C*) Therefore it is not the case that experience occurs with externality.

Clearly, the argument can work only if *P3* is taken as

(*P3'*) If regularities occur it *could* then be dreaming experience

which is clearly a different claim from that required, namely:

(*P3*) If regularities occur, it *must* then be dreaming experience.

Whatever the hardness of the "must," on no consistent construal would it be softer than the "could." So given *P3'* the conclusion has to be modified to something like

(*C'*) Therefore it might, or need, not be the case that experience occurs with externality.

But given that modification, the resulting argument is not a reductio at all.

III. Śaṅkara and the Concept of Externality

Although the Śaṅkarite position is anti-idealist, it is not realist in the sense of proving that the objects of experience are independent of such experience. So the idealist can protest that Śaṅkara establishes merely that waking experience is needed to have the concept of externality, on the ground that the externality of objects is a feature of waking experience. But the idealist could argue that the availability of the concept of externality is consistent with the fact of non-externality, even if it is not consistent with the coherent assertion of that fact. So all that the idealist needs is an account of experience that is consistent with the absence of externality. The price of giving such an account is abandoning the analogy of dreams, one well worth paying.

This new line of thought does not worry the Advaitin and his anti-idealist argument. It does not worry the Advaitin because he aims to show that accounting for experience requires the *assumption* of externality. This does not commit him to *establishing* the externality of objects, a task which he thinks is impossible. An anti-idealist about the denial of externality, he is equally an anti-realist about its assertion. For him, the issue is not the ontological status of objects but the concept of externality, seen as, and given by, the distinction between cognition and its object: "Since you admit dreaming experience to occur, you must admit that its content, the objects of dreaming, are distinct from awareness, whether you wish to term them "real" or unreal."[16]

The disagreement between the Advaitin and the Vijñānavāda could be misunderstood here, and consequently misrepresented. At first sight, the Advaitic argument against the Buddhist use of dreams looks like the claim that externality is required for experience, a claim that is clearly not established: there has been no demonstration that a world of objects, proven to be external to cognition, is required for experience. The grounding of *that* claim is not a matter of disagreement between the Advaitin and the Vijñānavāda. Both deny that there is a proof of an external world, though seeing this requires close attention to Śaṅkara's argument.

Having recognized this agreement, what can the Advaitin hope to achieve with his claim that externality is given in experience? What is the sting in the claim that the *assumption* of externality alone is needed, if the idealist can establish non-externality by means other than the analogy of dreaming? Indeed, the idealist can claim to have established the dispensability of externality in his account of experience in just this way. All that needs to be done is to take Vasubandhu's argument that regularities and intersubjective constancy need no externality and drop the discredited attempt to do this via dreams. Indeed, any account of experience that dispenses with externality is good enough for this purpose. Vasubandhu's own phenomenalist work, the *Abhidarmakośa*,[17] for example, reduces objects of experience to the qualia of the appropriate senses. Alternatively, a modern defender of Vasubandhu could endorse Berkeley's elaborate demonstration in *An Essay Towards a New Theory of Vision*[18] that there can be perception of distances or outness (i.e., externality) even when the idealist ontology includes no such objects, but only ideas of the mind (even if the "Mind" is of a god).

The crucial point of disagreement then, between the Advaitin and the Vijñānavāda, is not that the Advaitin claims that

(i) The proof of externality is required by any account of experience

but rather that he claims that

(ii) Some *assumption* or *concept* of externality is required by any account of experience.

(i) ontolologically commits its proponent

either to (1) the realist position that there is a world of objects external to cognition (proof of whose existence would alone render any account of experience coherent) or to (2) a skepticism about realism, holding that no coherent account of experience is possible (because no proof of an external world is possible). Admittedly, many Advaitins have defended (1) elsewhere, but (as I have previously argued[19]) Śaṅkara himself eschews this position.

The idealist agrees with the Advaitin in rejecting the possibility of any proof of externality. Nor do they disagree in the sense that they provide *competing versions of the concept of externality*. It would therefore be misleading to situate the idealist's position on the experience of externality, in a broadly anti-realist framework. Rather, while the Advaitin claims (ii), the Vijñānavāda denies this, *on the ground that the very* ***idea*** *of externality is illusory and therefore should play no role in any account of experience.*

Vasubandhu's commitment to this ground is clear. His crucial claim about the nature of experience is that it involves the imagination of that which is not the case (in other words, the conception of the nonexistent (*abhūta-parikalpa*)). What *is* it that is not the case (or, what is it that is unreal)? It is the distinction between that which is grasped and the grasper (*grāhya–grāhaka–vikalpaḥ*), i.e., consciousness and its object. Vasubandhu rejects the reality of this distinction because it entails that the conception of the grasped is different from, *or external to*, the grasper. Clearly Vasubandhu cannot afford to accept *that* distinction between grasper and grasped. Given his position, this is not merely the claim that no externality can be proved; it is the stronger claim that externality can be proved to be unreal or illusory: "determination of space, etc. is obtained just as in a dream" (*deśa–ādi–niyamaḥ siddhaḥ svapnavat*);[20] i.e., externality (spatiality) is illusory. So whether or not his argument from dreaming is tenable, Vasubandhu's point about space is clear: it is illusory. There is no space in which objects exist, because there is no distinction between objects and the cognition of them. So Vasubandhu is not calling for an account of experience in which externality (i.e., spatial distinction between object and cognition) can be translated into some non-realist framework. He is asking for the rejection of the role of spatial distinction on any account.

Vasubandhu starts the *Vimśatika* by telling us: "There is merely representation in cognition because there is merely the appearance of non-existent objects" (*vijñapti-mātram-etad-asadartha-avabhāsant*). This is an affirmation that there is no externality. Now if it is *affirmed* that there is no externality, then it would not be consistent to *assume* that there is. One can claim *merely to assume* externality only when one lacks proof of either its existence or its non-existence. Vasubandhu's point is that externality is illusory and so should be rejected. Vasubandhu does not want to assimilate the experience of externality into a theory of coherent experience; he rejects any account whatsoever which would allow for that cognition- object distinction that constitutes the concept of externality. "Whatever matter is liable to be distinguished by some sort of [cognition-object] discrimination is just imaginary as to its nature, [for] it does not exist thus" (*yena yena vikalpena yad yad vastu vikalpyate/ parikalpita-eva asau svabhāvo na sa vidyate*).[21]

On the other hand, to assume externality one should at least not affirm that it is illusory. If it is already affirmed, as a consequence of the idealist argument, that externality is illusory, it would be contradictory to thereafter assume its reality. One must at least grant that experience does in some way ground such a distinction (though, as a non-realist, an Advaitin could and does later go on to say that that distinction cannot actually be proven.) This is what we find Śaṅkara saying at the very beginning of his work: the natural experience of the world (*naisargiko'yam lokavyavahāraḥ*) evidently seems of the form of a subject being the recipient of presentation (*asmat–pratyaya gocare viṣayinī*) that are distinct from non-subjective presented objects (*yuṣmad–pratyaya gocare viṣayaḥ*). For him, therefore, experience is explicable only when the appearance of the cognition-object distinction is assumed. I have argued elsewhere that he does give an account, albeit a brief one, of how the assump-

tion of externality can work within a general account of experience; an account, I claim, that has some resonance with Kant's.[22]

What is relevant, however, is that Vasubandhu not only does not want to account for externality in some non-realist way, he specifically claims that externality is illusory. If externality is affirmed as illusory, obviously it would not do to *then assume* that it exists, for it would be contradictory to do so. So a coherent account of experience must perforce reject any role for externality, assumed or real (objects...are distinct from awareness, *whether you wish to term them "real" or "unreal"*[23]). Consequently, Śaṅkara's attempt is not to show that Vasubandhu is wrong in rejecting proof of externality, for Śaṅkara himself accepts that rejection. To say that ankara's argument does not prove that externality exists would be to miss the point. His attempt, rather, is to show that Vasubandhu is wrong to reject the role of an *assumed* externality in any account of experience. So the argument is over whether it is correct to reject the very assumption of externality in a coherent account of experience.

IV. The General Argument Against Idealism

This is where we find Śaṅkara's argument telling, over and above his point against dreaming. Śaṅkara mentions Diṅnāga's view on the matter. Diṅnāga, like Vasubandhu before him, is attempting to explain the "manifold of experience" *(pratyayavaicitryam)* without reference to the concept of externality; the general idealist claim is that there is no perceptual grasp of anything distinct from that grasp itself.[24] Diṅnāga maintains:[25] "That which has only an intrinsic, cognitive form appears as though it were external." The significance of this claim lies in the fact that it is supposed to contribute to a coherent account of experience. The idealist thesis is supposed to articulate the claim that experience can be accounted for without the assumption of externality. Śaṅkara, however, points out that the thesis cannot articulate the claim that experience can be accounted for without reference to the *concept* of externality.

He points out that "there is experience [or awareness — *upalabdhi*] and *a fortiori*, [the] distinction [of something] from experience must be admitted. Nobody experiences a [perceptual] experience of a pillar, a wall, etc.; rather people have experience of objects of experience as [being] a pillar, a wall, etc.[26]

The very nature of the experience of a pillar is of it *as* an external pillar (a pillar as an object of cognition). What exactly is the case Śaṅkara is making? After all, the idealist does not deny that there is the perception of externality. If this is so, what is to be gained from belaboring the point that experience does represent externality? The terse answer is this: Śaṅkara is saying that there can be no way in which an idealist can claim that experience is coherent on his account. The idealist's account, remember, is one in which the very notion of externality is denied any explanatory role. Indeed such externality is specifically taken to be illusory.

Experience of a world is coherent in an account of what is experienced, only when that account allows for cognitions — individual experiences of objects — to meet the requirements of the *pramāṇas*.[27] Briefly, this is what is meant: the *pramāṇas* are the various instruments by which knowledge is gained: perception and reasoning (to be more specific, inferential reasoning) being the commonly accepted ones. They are the modes of cognition (or ways through which the subject-object relationship of experience is established), and a cognitive episode or experiential event is knowledge-instantiating (is a *pramā*) if it does not deviate from the requirement for a true cognition. Non-deviation consists in sequences of cognitions (experience) being invariably correlated with the object of cognition.[28] One may say that cognition is knowledge-instantiating when the subject "tracks" that of which there is cognition. I use the familiar term "tracking" to describe the awareness of that invariable correlation between object and cognition that the Indians called "non-deviating" cognition. That is to say, if the subject's cognitions of a specified object vary concomitantly with the varying location and qualities of the object, then the subject is able to make a true knowledge-claim; the subject has fulfilled the requirement that her

cognitive states be sensitive to the state of the object in question. The nature and specification of the invariable concomitance or correlation will vary depending on the instrument or mode in question.[29]

The tests for non-deviation, i.e., the criteria for determining when exactly "tracking" has occurred successfully, are often the same for most schools (though some may vary from school to school). I do not wish to go into that issue here. I will simply say that the criteria used by the Buddhist schools are not always acceptable to the brahmanical schools (though all are agreed that the invariable concomitance must be established). In this paper, I will assume the legitimacy of various criterial sets (especially that of the Buddhist Vijñānavāda in question). The *pramāṇa* theory then specifies various modes of cognition and the requirement (with possible multiple criteria) for a cognition to be knowledge-instantiating. The theory therefore provides for a system by which cognitions can be determined to be veridical or erroneous. I therefore call the *pramāṇa* theory as a whole a system of validation, the validation of knowledge-claims.

Let us take validation to be the systematic distinction between true and false claims. Now, we can say that experience is coherent only if it is possible to apply the system of validation to cognitions and determine their status as veridical or erroneous. If it is impossible to test whether cognitions track their objects, then experience must be thought to be incoherent. To put this in another way, if the instruments of cognitions provide no general tracking except in specific cases of error, then experience must be thought to be incoherent. It follows that any *particular* account of cognition (i.e., one propounding a particular ontological position on what is experienced) in which the veracity of cognitions cannot be established must be seen as one committed to portraying experience as incoherent.

We may put the matter generally this way. Take any ontologically neutral statement of an experiential event (A) and an ontologically interpreted statement on what that event consists in (A'). Then, only if A' is true by the standards of the *pramāṇa* system would A be true. That is to say, only if the particular ontological position on the nature of experience (a sequence of cognitions) meets (through favored criteria) the requirement of the system of validation, can A be true. Conversely, if A') is determined to be false, then A is false. The point is that any particular such A') must be testable by the standards of the system of validation, so as to generate the truth-evaluated conclusion about the corresponding, neutral statement A. Since A) is neutral in the sense that it is faithful to the common features of experience, if its truth or falsehood is just the truth or falsehood of the corresponding ontologically interpreted statement A', we can say that that ontological interpretation "saves the appearance" that A captures. In other words, if A's being true or false varies just according to the *pramna*-bound evaluation of the particular ontological account given in A', then A' allows for systematic distinction between veracity and error, and therefore presents experience as coherent. All schools wishing to claim that experience is indeed coherent, and thus not systematically illusory, must be able therefore to provide for A's truth-evaluation solely in terms of the *pramāṇa*-bound evaluation of their particular account given in A').

Given this condition of the coherence of experience, let us look at a particular experiential state, that of a white, carved stone pillar. Suppose this results in the ontologically neutral statement,

(A) There is a white, carved stone pillar.

This statement is ontologically neutral in that (i) it would be acceptable to all schools that accept that experience is coherent, whatever their ontology; and (ii) more importantly, it is the one acceptable to "all people" in "ordinary" experience, i.e., in a pre-theoretical way. The statement's truth-value must be preserved in any account of the relevant experience (or, strictly, experiential state); this is only to apply the requirement of *pramāṇa*-evaluation to test whether an account of experience can present that experience as coherent. Now, the idealist would analyze the experience thus:

(A') There is a cognitive construct/representation that there is a white, carved stone pillar.

To test whether the neutral statement A is true, the idealist would have to apply (his selected) criteria of the *pramāṇas* on the relevant idealist analysis of experience A'). These criteria for determining non-deviation are tenable: successful action consequent on judging that A (which is really a pragmatic test of causal consistency), inter-subjective consistency, continuity in cognitive representation, and so on. Let us, in any case, allow the idealist the ability to perform truth-tests of these types on cognitive constructs. Suppose then that the tests are successful and it is concluded that there is an experience that there is a white, carved stone pillar that satisfies the criteria. Then, the subject has knowledge that there is such a pillar. If so, we may hold that the statement A "There is a white, carved stone pillar" is true. What has happened is that the idealist account seems to have satisfied our coherence requirement. The idealist analysis of experience is in terms of cognitive construction. The analysis given accounts for how a statement on experience can be true, and seems to do so via the use of the *pramāṇas* on experience (where experience is interpreted as being of cognitive constructs).

(A) "There is a white, carved stone pillar" is true

is invariably concomitant with

(A') It is *pramāṇa*-true that there is a cognitive construct that there is a white, carved, stone pillar.

A') being true, there is knowledge that there is a white carved stone pillar. An account has been given in which the truth of A has been accounted for in terms of knowledge that A' is ture. Experience is coherent on the idealist account, i.e., on the account given by the idealist interpretation A'.

This is where Śaṅkara's argument is relevant.

There is experience (or awareness — *upalabdhi*) and *a fortiori*, [the] distinction [of something] from experience must be admitted. Nobody experiences a [perceptual] experience of a pillar, a wall, etc.; rather people have experience of objects of experience as [being] a pillar, a wall, etc.

His point about the externality represented in experience can be understood by looking more closely at A to see whether it is the best candidate statement to represent *neutrally* the experiential state. His claim is that it is not. It is not, because, though it seems satisfactorily to represent the experience, a closer analysis reveals an elision in the statement. Even though A is the form one may colloquially give to the statement regarding the relevant experience, what one must actually state, if one is to be more accurate, is something like

(B) There is a white, carved stone pillar (five feet and directly) in front (of me or my line of vision).

This is simply to say that the statement must be about not only the qualities located in the pillar but the pillar as an *object*: in other words, not only about the pillar but the pillar as other than a perceptual/cognitive state itself. To say that the pillar is in front of me is to say that it appears to be located other than in — and therefore distinct from the contents of — my own mental space. Now, A is of a form in which every quality — shape, color, pattern and so on, can indeed be reduced to appropriate perceptual states, perceptions of an hexagonal cross-section, whiteness, diagonal lines, etc. *But A is deceptive*. When giving the qualitative appearance of the pillar, it suppresses the quality of the pillar as appearing to be external. The pillar, after all, also has the quality of appearing in experience as occupying non-metaphorical space, but this is not given in A. Being in such a space is also a quality the pillar possesses.

The idealist can now object: it precisely is his point that objects appear as if they were external, and he has never denied that. In fact, it looks as if B plays right into his hands, for in bringing out the cognition of externality, Śaṅkara seems to have provided an even better candidate for the idealist translation of the experiential state. Thus:

(B) There is a white, carved stone pillar in front

is analyzed as

(B') It is *pramāṇa*-true that there is a cognitive construct that there is a white, carved, stone pillar in front.

In that case, the same, idealistic conclusion is held to follow, on the grounds that there is nothing incoherent about the possibility of a cognitive construct that there is a pillar in front of the subject.

The idealist's aim is to show that the concept of externality plays no role in an account of veridical experience (where veridicality is *pramāṇa*-true). This concept plays no role because, as we saw, it is explicitly seen as an illusion, and *the illusory cannot be part of an account of the veridical.* So the idealist is committed to showing that the experience of externality (i.e., that feature of experience that takes the form of representing objects as distinct from cognition) is in fact to be explained specifically without recourse to the concept of externality. If the account is to be free of any appeal to that concept, then it must explain the experience of externality in terms of something else. This something else is the cognition itself. In the case at hand, it is the perceptual state of seeing. So the idealist's aim must be to account for such an experience, as is represented in B, explicitly through a concept that makes no use of the notion of externality (and of course, a perceptual state, which is a state of the subject's consciousness, cannot, by definition, be an application of the concept of externality, for the latter necessarily requires an object separate from the subject).

That is to say, if there is only a perceptual state (a cognitive construction of a white, carved stone pillar), then there would be an account of that pillar in which there is no role for the experience of a pillar as external. According to the Advaitin, however, this is just what is wrong about the idealist analysis. The concept of externality, applied to the perception that the pillar is in front, cannot be reduced to a concept that does not involve externality, namely the concept that there is only a perceptual state. Let us see how the Advaitic objection goes. Suppose that the idealist applies his favored criteria to check the validity of B'. Suppose too that B' is validated.[30]

So B' is validated using certain criteria whose legitimacy we have granted to the idealist. If so, then it is known that B'. *But if B' is true, then B is false.* If it is true that the pillar's being in front of me is truly part of a cognitive construct, then it is false that there is a pillar in front of me, because, if the pillar were indeed in front of me, it would be separate from me and therefore not a cognitive construct of mine. In fact, every neutral statement regarding the experience of objects being external is false if the idealist translation of the neutral statement on experience is true. Whatever the conclusion regarding the validity or invalidity of a particular idealist translation of a cognition of an external object, the corresponding neutral statement on experience will be false. Every statement of the form B'), which rejects the role of the concept of externality, requires the corresponding neutral statement B to be false, since B representing what B' implies is an illusion.

But now, if every such statement is false and yet the idealist insists on the legitimacy of his analysis, then experience cannot, on his account, be coherent. Experience *seems* to distinguish between correct and erroneous cognitions, between true and false statements about experience, but on the idealist view, experience is *in reality* always erroneous in its representation of externality.

V. The Difference Between Skeptical and Idealist Strategies Against the Concept of Externality

It does not matter, then, that the idealist can give an account of how perception seems to be *as if* of external objects, by using such notions as consistency, regularity, etc.; as long as a constitutive part of his thesis is that the concept of externality (which is just the application of the subject-object distinction to any account of experience) is illusory, then he is committed to saying that experience is systematically mistaken.

This conclusion is particularly galling to the idealist seen in the light of Western antiskepticism. When the skeptic argues that we may be in error in judging experience to be

of external objects, a reply that in fact we assuredly are in error to so judge seems singularly pointless. The situation is more complex with Vasubandhu. For it may well be that he is quite happy to accept the conclusion that experience is incoherent. After all, the case may be made that his arguments are really skeptical in intent.[31] This depends, of course, on what is meant by skepticism in this context. One form, found in Indian thought but not too obvious in the West, is a sort of "transcendental skepticism." It is the view that it cannot be determined that there is no other experience than the current (coherent or incoherent) one; it cannot be determined as to whether what current experience grasps is a determinate reality. Some Advaitins can be interpreted as holding this sort of view, especially, Vācaspati Misra[32] and Srī Harṣa.[33] (In Western thought, we do have something vaguely like it in one interpretation of Kant: "Although we cannot coherently rule in the possibility of [some transcendental] non-spatial and non-temporal awareness, we cannot reasonably rule it out."[34]) Soteriological claims in both brahmanical and Buddhist schools take this form. But that is not what is at issue here.

The skepticism here is of another form. Let us call it "empirical skepticism." On this view, it cannot be determined that *this* current experience of a purported reality is coherent; it cannot be determined whether current experience at all grasps any part of a determinate reality. Transcendental and empirical skepticism can be held separately. In Indian thought, they are best known for being held in tandem by the Mdhayamika school.

There is a strategy by which the coherence of current experience can be questioned so as to set the stage for the possibility of some other, this time coherent, and transcendental experience. (One could, of course, carefully maintain a silence about the nature of such transcendence, on pain of incoherence).

But Vasubandhu cannot afford to adopt this strategy. The reason is simple: if he were trying to say that current experience is incoherent, then he would not have acknowledged the need to demonstrate the coherence of (non-external) dreaming experience. Challenged by the thought that dreaming experience may be incoherent, he would gratefully have accepted it, as a prelude to the acceptance of the incoherence of waking experience. But he does not do that. He accepts that experience must be understood in terms of regularities and intersubjective consistency. It is precisely because he assumes that there is a need to square his account of experience with the requirement of coherence that he sets out to argue that dreams (when properly analyzed) indeed do display such regularities. So, although he wishes to adhere to some form of transcendental skepticism as a way of establishing the Buddhist soteriological doctrine of *nirvāṇa*, he is not prepared to defend empirical skepticism; at least, his strategy of defending experience as coherent on his non-externalist account seems to commit him to the rejection of empirical skepticism.

If that is his strategy, then he cannot accept the conclusion that experience is always incoherent in its misrepresentation of externality. He cannot have it both ways: he must either give up an idealist translation of experience in which any appeal to the concept of externality is ruled out, or he must accept that experience is incoherent by virtue of being systematically illusory with regard to the representation of such externality.

If Vasubandhu's argument is correct, then we should be aware at all times that experience is illusory; we should have veridical experience that objects are not external even though they are presented as if they were. So, let us suppose he is correct. We might then reason that while he himself cannot make this point (for he would be committed to rejecting the very regularities he is concerned to defend on his idealist account), could not someone committed to empirical skepticism happily take over this argument?

They could not, at least not through the particular argument Vasubandhu has made. For the case would be made only if he were correct, but he is not. He is not correct because he has attempted to explain experience without the concept of externality, and that, we have already seen in our analysis of the argument from dreams, he has not suc-

ceeded in doing. As Śaṅkara says of his idealist opponents, "they too, in the manner known to all people, become aware of the appearance of externality and only because of that are able to use the qualifier 'as if' in the term 'as if external'; yet they deny externality."

He compares this cryptically — perhaps unfairly — to the case of someone who asserts that Viṣṇumitra is the son of a woman who is not a mother. In other words, the denial of externality requires the experience of externality; but this leads to the contradiction of denying experience, like first seeing a man and then asserting that he is an impossible entity. So, if anyone is to argue for empirical skepticism, they cannot do that via an argument against externality. Also, if anyone is to argue for transcendental skepticism, they cannot do that via such an argument either. The assumption of externality in any account of experience is unavoidable.[35]

What could be the next possible step in the controversy? It is conceivable that one could come up with a defence of Vasubandhu. This could take one of two forms. On the one hand, some flaw could be spotted in the argument I have given, and a coherent account of experience given in which the concept of externality still played no part. Obviously, I am at the moment unable to anticipate what that flaw could be. On the other hand, it might be argued that I have misinterpreted Vasubandhu. That is, it might be argued that Vasubandhu does not reject the role of the concept of externality — provided it is understood in a suitably non-realist way — and that, consequently, he too can offer a coherent account of experience. Now, that would be a matter of exegesis and I am open to correction. But it should be noted that if such an account is found in Vasubandhu, it would be incumbent on the interpreter to say whether this is different from the Advaitic account and, if so, how.[36]

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NOTES

1. Berkeley, *Siris* (1948-57), in A. A. Luce and T. E. Jessop, eds., *The Works of George Berkeley, Bishop of Cloyne* (London: Thomas Nelson and Sons), section 271.

2. T. C. Sastri and R. Tripathi, eds., Sanskrit Visvavidyalaya, Benares (1972); *Trimśatika* section, verse 17.

3. Sthiramati, *Madhyāntavibhāga–sūtrabhāṣyaṭīkā* (1932), V. Bhattacharya and G. Tucci, eds. (Luzac and Company), I.4.

4. "Dreams and Reality: The Śaṅkarite Critique of Vijñānavāda," *Philosophy East and West*, vol. 43 (1993).

5. He consciously marks the limitation of the refutation, for it is his aim to use the analogy of dreams for his own purposes. His commentators do not always appreciate this and often adopt the idealist moral themselves.

6. *Vimśatika*, verses 11-15.

7. This is against a Buddhist of another school, a Sautrāntika, who rejects physical atomism but nevertheless gives an atomistic account in terms of property-particulars (*rūpa-dharmas*). I shall take these to be qualia, which are the favored entities of any phenomenalistic atomism.

8. *A Treatise Concerning the Principles of Human Knowledge* in M. R. Ayers, ed., *George Berkeley: Philosophical Works Including the Works on Vision* (London: Dent, 1975), p. 82.

9. *Siris* (1948-57), section 318.

10. T. C. Sastri and R. Tripathi, eds., Sanskrit Visvavidyalaya, Benares (1972).

11. Pandit Dandiraj Sastri (ed.), *Brahmasūtrabhāṣya (Kashi Sanskrit Series, Benares, 1929) p. 551.*

12. *Ibid.*

13. Vācaspati, *Bhāmatī* (1984), in Swami Yogendrananda, ed., *Brahmasūtrabhāṣya with the Commentary Bhāmatī and (Hindi) Bhāmatī-vākya, Saddarsanaprakasanapratistanam,* Benares, p. 732.

14. *Three Dialogues Between Hylas and Philonus* (1975), p. 159.

15. C. Turbayne, "Berkeley and Russell on Space," *Dialectica*, vol. 8 (1983), pp. 210-27.

16. Śaṅkara, *Bṛhadāraṇyakopaniṣadbhāṣya* (1981), translated by K. H. Potter, in K. H. Potter, ed., *Encyclopedia of Indian Philosophies: Advaita Vedānta upto Śaṅkara and His Pupils* (Delhi: Motilal Benarsidass), p. 200.

17. Swami Dwarakidas Sastri, ed., Baudhha Bharati, Varanasi (1970-72). See especially, I.17.

18. In (1975).

19. See my (1993), section III.

20. *Vimśatika*, verse 3.

21. *Trimśatika*, verse 20.

22. My (1993), section II, part 1.

23. Śaṅkara (1981), p 200; emphasis mine.

24. Śaṅkara (1929), *ibid.*

25. Tola, F. and Dragonetti, C., "Diṅnāga's *Ālambanaparīkṣā-vṛtti*," *Journal of Indian Philosophy* vol. 10 (1982), pp. 126-27.

26. (1929), p. 551.

27. I use "experience" here to mean the sequence of cognitions; I am therefore using experience (*anubhava*) in the narrow sense of cognitions of objects, rather than in the broader sense of everything — love, despair, hope, glory — that constitute a life. In the narrow sense, a cognitive episode (*jñāna*) is interchangeable in usage with an experiential event (*pratyaya*).

28. Invariable correlation or concomitance may be defined thus: y is invariably correlated with x if and only if: always y occurs only if x occurs; contraposing, never if x does not occur does y occur. (I give the contraposed form because there is a debate in Indian thought on whether they are epistemically equivalent, an equivalence or absence thereof which matters much in Indian "logical" thought.)

29. We will remain neutral on the debate over whether this awareness of the concomitance is part of the content of the cognition in question or whether it is another individuated cognition.

30. Here we must note that the idealist is committed to the possibility of a statement such as *B* being true, though, of course, he must recognize that error occurs and must be explained. Therefore, he must explain how certain statements can be false by the standards of the *pramna* system. He does this through his idealist theory of self-generated cognition (*tmakhytivda*) (including the theory of how error occurs). We shall forbear to go into the plausibility of that theory and grant him the possibility of being able to account for error through the use of his favored criteria within the system of validation.

31. Matilal, *Perception* (Oxford: Claredon Press, 1986), p. 229ff.

32. I have developed these ideas in detail elsewhere. With regard to Vācaspati: "Is the Experienced World a Determinate Totality?" *Journal of the Indian Council of Philosophical Research*, forthcoming.

33. With regard to Śrī Harṣa: "Knowledge and the 'Real' World: Śrī Harṣa and the *Pramāṇas*," *Journal of Indian Philosophy* (1993); and "The Provisional World: Existenthood, Causal Efficiency and Śrī Harṣa," *Journal of Indian Philosophy*, forthcoming.

34. Wilkerson, *Kant's Critique of Pure Reason* (Oxford: Clarendon Press, 1976), p. 188.

35. It should be noted here that the point I am making is not about how we possess the concept of externality or space and distance; it is that there is that in our experience of objects by virtue of which we indeed grasp that concept. What is it by virtue of which we do so? The answer is that the experience we have is constituted as experience of objects as external. This does not settle the issue of whether this concept is prior to or gained from experience; but it is clearly not separable from experience of objects. So even if it were to be argued, as by an empiricist, that we gain the idea of externality from experience, so long as it is also maintained, as by the idealist, that that idea is in some sense a misrepresentation of what there really is, the conclusion holds that idealism cannot render experience coherent.

36. I would like to thank John Williams for all his help with both the form and content of the paper, and Cecilia Lim for her useful suggestions.

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ASTITVA JÑEYATVA ABHIDHEYATVA

By Karl Potter, Minneapolis

Handbooks of the Nyāya-Vaiśeṣika system frequently set forth as a kind of motto the phrase *astitvaṃ jñeyatvam abhidheyatvam*, that is, "to be is to be knowable and nameable". The phrase apparently goes back to Praśastapāda and perhaps before, but the purpose of this paper is not to reconstruct its history but rather to explore its implications for the Nyāya-Vaiśeṣika system.

This exploration will carry me in two directions. (1) On the one hand, I wish to demonstrate that adoption of this motto commits the Naiyāyikas to a conception of philosophical systemmaking which compares favorably in sophistication with some of the most advanced constructions found in contemporary Western thought. Limitation to this one phrase necessarily carries with it restriction in the amount of evidence I can provide for what I want to show in this first part, but I intend to argue elsewhere from different starting-points to the same conclusion. The thrust of this conclusion is intended to contrast with, and suggest serious qualifications of, the popular exposition of Nyāya as a kind of philosophy of common sense. I think Nyāya, like current Western thought, is empirical, but it is as far from being limited by common sense as modern science is. (2) There has been some discussion in the literature about whether Nyāya is intensional or extensional. Again, I intend to treat this at greater length elsewhere, but the motto which is the subject of this paper provides an additional bit of evidence showing that Nyāya is, in an important respect, extensional. The sense in which it is extensional allies Nyāya with nominalism against realism (in a certain sense), despite the fact that Nyāya admits univerals into its ontology.

I.

"To be is to be knowable and nameable". The Naiyāyika reads this as fully reversible: whatever exists (in the broadest sense) can be known and can be spoken of, named; furthermore, if something is known, or if it is named, then it exists. Likewise, if something is nameable, it is knowable, and vice-versa. The three abstract nouns in the Sanskrit motto apply to each and every thing in the universe.

But, one may reflect, if this is what the Naiyāyikas suppose they appear to be inconsistent. For example, take the term "darkness" (*tamas*). According

to accepted Nyāya theory there is no such substance as darkness. Yet darkness is nameable, and so knowable, and so it must exist, if the motto is sound. Yet it doesn't exist, and so the motto must be false.

The fault in this counterexample lies in a failure to distinguish between being a substance and existing. Although Naiyāyikas do not accept darkness as a substance they admit darkness as an entity. Most Naiyāyikas view darkness as a kind of absence (*abhāva*), viz., absence of light, but it is a notorious peculiarity of their theory that absences exist (*asti*), though they are different from positive things (*bhāva*). So the motto is salvaged after all.

The astute critic is not likely to be silenced at this point, however. He may ask next, "what about *māyā*, the Advaitin's *anirvacanīya* stuff which is supposedly neither a positive thing nor an absence but false (*mithyā*)? It is nameable and knowable, and so it exists. But does the Naiyāyika really wish to admit that *māyā* exists?" The difference between darkness and *māyā* might be supposed to be that the Naiyāyikas have an analysis of darkness but are not ready with a succinct analysis of *māyā*. Yet the Nyāya answer is likely to be essentially the same as before, despite that difference: he will say that what the Advaitin thinks "māyā" denotes, namely the phenomenal world, exists, but the Advaitin is mistaken in giving it this peculiar intermediate ontological status between existence and non-existence. This empirical world, which is *māyā* for the Advaitin, exists for the Naiyāyika.

The critic presses on, and moves to more difficult cases. What about empty, or even self-contradictory, descriptions? For example, "sky-flower" and "son of a barren woman" are names, thus the things they name are known and must exist. But everyone knows there are no sky-flowers, and there cannot be a son of a barren woman. What happens to the Nyāya motto then?

Sky-flowers differ, on the Naiyāyika's own account, from darkness and *māyā*; sky-flowers don't exist. Does the Naiyāyika then have to say that "sky-flower" is not a name? But that seems to be false. Consider "flower which grows in the pond" and "flower which grows in the sky". The former is a naming expression, surely, so why is not the latter, since it is syntactically parallel to the former? The only difference between the two expressions, in fact, is that the former denotes while the latter fails to denote. "Fine", says the Naiyāyika, "and that is precisely what my motto implies. There are no sky-flowers, thus 'sky-flower' isn't a name. Sky-flowers are not nameable or knowable, and they don't exist. Likewise, a fortiori, with sons of barren women."

This is all very well, but now the motto's function seems to have changed radically. We started by assuming that nameability could be used as a criterion of existence. Now it has turned out that the criterion of nameability is existence, so we are left without a criterion at all. The motto has been safeguarded, but at great expense: it no longer serves any function. We cannot use nameability

to decide whether something exists, since we must know that a thing exists before we can know that it is nameable. It is, then, an empty tautology.

All tautologies are, as logic tells us, in a certain sense empty. The reason this tautology seems uninteresting is that we had higher expectations. We hoped for a motto which provided a criterion for deciding what exists. All we appear to have gotten is a criterion for deciding what somebody says exists, but we are provided no method for deciding whether he is right or wrong in his claim. But is this all the Naiyāyika hopes to give us with his motto? Is he merely reminding us that if we wish to know what someone thinks to exist we should notice what he talks about?

I think it is quite clear that he means nothing of the kind. As a kind of clincher, consider one further counter-example to the motto as we have understood it so far. In Sanskrit or any other sufficiently rich language the term "unnameable" or its translation can be uttered. Now the motto, as applied to this word, produces a paradox: since the word "unnameable" is admitted as a name, there exist unnameables, but since everything which exists is nameable, those unnameables are nameable, which is self-contradictory.

This last difficulty seems to me be to irresoluble as long as we persist in supposing that the words in the Naiyāyika's motto have their usual senses. For in the ordinary sense of "unnameable" an unnameable thing is nameable. So much the worse for ordinary language and common sense. The Naiyāyika aims for greater clarity and rigor than ordinary language and common sense afford.

In point of fact, what the motto means can only be correctly understood if we realize that the Naiyāyika is in the process of building a philosophical system, an improved conceptual scheme, what is sometimes called, in contemporary Anglo-American philosophical parlance, an "ideal language". And his motto really is intended to emphasize the scope of this ideal language.

Viewed thus, the motto "to be is to be knowable and nameable" is to be construed as follows: to be really existent (as opposed to being claimed to exist) is to be included within the denotation of a term or descriptive phrase which will appear in the ideal Nyāya language, as well as to be the kind of thing which can be known through the instruments of knowledge accepted by the Nyāya system.

The motto is, no doubt, even so construed still tautologous and empty, but it is now a good deal more interesting. For it does provide a criterion, although a criterion which we can only understand and use if we familiarize ourselves with the nature of the ideal language aimed for by Naiyāyikas.

The ideal language in which the Naiyāyika's system is to be ultimately couched will be governed both by syntactical rules specifying the well-formed formulae of the language and by semantical rules restricting the combinations

of denoting expressions which may occur in the language. Formulae violating either kind of rule will not appear in the completed language. For example, though the descriptive phrase "darkness-substance" is syntactically unobjectionable, being parallel to "space-substance" or "Self-substance", yet "darkness-substance" will be excluded by virtue of the semantical rules of the system, which rules nevertheless allow the other two descriptions. In like manner "sky-flower", though not ill-formed syntactically, is absurd semantically. The semantical rules governing the Nyāya system specify what the categories of the system are. An expression combining names of items from categories which do not fit properly is semantically ill-formed, doesn't name anything existent at all.

This reading easily resolves the paradox about "unnameable". For that term will not appear in the Nyāya ideal language, although it certainly does appear in ordinary language. It won't appear in the ideal language, for to appear — that is, to be a (syntactically and semantically) well-formed expression in the Nyāya language — is to denote something really existent, and the Nyāya thesis is that no really existent thing is unnameable or unknowable.

The point may be put thus. Whereas in ordinary language meaning — as Wittgenstein reminds us — is a function of use, in a language artificially constructed the constructors may, if they wish, decide to construe meaning as reference. Thus while in ordinary language since "unnameable" has a use it is meaningful and thus a "name", creating paradox, in an artificially restricted language we may just refuse to give "unnameable" a use on the ground that it fails to refer. That is what the Naiyāyika has done, and it shows that his system is not merely the reflection of common sense with all its inconsistencies, but rather an attempt at a unified theory of the nature of the universe which no doubt reflects whatever is right in our ordinary judgments but rejects what is inconsistent, clarifies what is unclear, and adds what new truths are necessary to produce an accurate, adequate and economical account. And what, after all, does the most sophisticated empirical science aim at other than this?

II.

Though *astitva*, *jñeyatva* and *abhidheyatva* may be said to "apply to" each and every thing in the universe, as we have seen, they designate (we shall say) universals. For that is the function of the suffix *-tva* in Sanskrit — it normally forms an abstract noun parallel to many of the English nouns ending in "-ness" or "-hood", whose designata are repeatable properties. Thus whereas "widow" designates widows, "widowhood" designates the property of having a deceased husband, a property shared among widows. In Nyāya "isness", "knowableness" and "nameableness" designate universals.

But how many universals do these three terms designate? Are there three different universals here, or only one with three names? For we know now that each of the three terms in the motto applies to exactly the same entities — namely, all there really are.

There has been discussion as to whether Nyāya is intensional or extensional. These terms, however, are not unambiguous. For example, there is a sense of "intensional" which is applicable to a language merely on the ground that repeatable properties are designated by terms in that language. In this sense Nyāya is obviously intensional. A more challenging conception of "intensional", however, has to do with whether two or more terms which apply to exactly the same individuals are to be allowed to designate more than one property (or class, or other sort of entity). If the answer is yes, that there may be two completely co-extensive properties (or classes, etc.), then it is correct use of this sense of "intensional" to say that the language is intensional in this respect, whereas if the answer is no, that there can be no two properties (or classes, etc.) which apply to exactly the same individuals, then the language is extensional. Clearly a language might be, says, "property-extensional" but "class intensional" — this would mean that in that language no two properties are allowed to apply to exactly the same individuals, but that it does allow that two distinct classes have exactly the same members. (No doubt this would be an odd way of using the term "class", but that is merely to say that class-talk is usually construed extensionally.)

I should suppose that in this sense the question: is Nyāya intensional or extensional? is an interesting question, the answer to which is not immediately evident. Since Nyāya speaks of properties, not classes, the question relates to what is identified above as "property-intensionalism" versus "property extensionalism". Which description characterizes Nyāya?

The question thus clarified has a clear and unequivocal answer, to be ascertained by consulting the writings of the man whom Naiyāyikas herald as their most authoritative spokesman, the great 11th-century philosopher Udayana. In a well-known passage in his commentary Kiraṇāvali he sets forth six "impediments to universalhood" (*jātibādhaka*), and one of these impediments is called "equipollence" (*tulyatva*). This requirement is in effect a semantical rule — one of the rules we alluded to in the first part of this paper — governing the construction of the Nyāya ideal language, and it amounts to this: an expression "x-*tva*", which applies to exactly the same individuals as another expression "y-*tva*", may not designate a second universal distinct from the one "y-*tva*" designates. Only one universal is allowed, in Nyāya's ultimate system, for any given set of individuals.

Therefore *astitva*, *jñeyatva* and *abhidheyatva* all designate the same universal, since they apply to exactly the same individuals. Nyāya is clearly property-extensional, despite the fact that it admits universals into its

ontology. (Indeed, it could not be property-extensional unless it admitted properties!)

The motto "to be is to be knowable and nameable" is redundant, for it links three terms which not only apply to the same entities but which furthermore designate the same entity. Why then does the Naiyāyika take pride in its motto, which requires three words, when surely one will do? The answer to this requires us, as before, to distinguish between the completed system (ideal language) and the present stage of its development. When the language has been completely constructed, redundant expressions will have been dropped; the machinery will be pared to its most economical. But the constructing that evolves this final system is a peculiar set of partway stages between ordinary language and the ideal one. Definitions link these stages. Criteria by which we learn to apply a new, more artificial expression must be couched in the old, already understood language — otherwise we shall not understand the teaching. The motto that this paper has discussed will not appear when the enterprise has come to a successful conclusion. Until that point, however, it sets forth a link among the philosophical aspects of the system — ontology (what is?), epistemology (what can we know?), meaningfulness (what can be named?) — which epitomizes the central concerns of the Nyāya-Vaiśeṣika.

J. L. SHAW

THE NYĀYA ON EXISTENCE, KNOWABILITY AND NAMEABILITY*

According to the Nyāya[1] existence (*astitva*), knowability (*jñeyatva*), and nameability (*abhidheyatva*) are considered as universal properties. All the categories of the Nyāya–Vaiśeṣika system including absence (*abhāva*) are said to have these three properties. In contemporary Western philosophy also, the problem of existence including the problem of identity occupies some logicians. The Nyāya view on such related topics might shed some light.

In this context it is to be noted that there is a difference of opinion as to the nature of existence among the Naiyāyikas. Śrīdhara,[2] a Naiyāyika, following Praśastapāda has explained the distinction between existence (*astitva*) as a universal property and existence (*sattā*) as a generic property (*jāti*). According to him existence as a universal property (from now on to be called 'existence$_2$') is common to all the six positive categories, viz., substance, quality, action, inherence relation, generic property and particularity. Existence as a generic property (from now on to be called 'existence$_1$'), which is very close to the Aristotelian conception of universal, is present only in substance, quality and action through the inherence relation. We can say that any particular individual object in any of the three categories has got existence$_1$. It is present in such individual objects (*vyakti*) through the inherence relation (*samavāya sambandha*) which is also called the inseparable relation.

Now it may be asked why existence$_1$ is present only in substance, quality and action. In order to avoid many logical puzzles it is claimed that inherence (*samavāya*), generic property (*jāti*) and the particularity (*viśeṣa*) [of atoms and other eternal or simple objects] do not have existence$_1$. If existence$_1$ which is a generic property is itself present in a generic property, we have the puzzle of self-predication. If existence$_1$ is present as a generic property in each particularity, it ceases to be unique and particular. Inherence (*samavāya*) connects a generic property (*jāti*) with an individual. Now if existence$_1$ is present in inherence, it is to be related to inherence by another inherence and so on. Hence in order to avoid this regress it is claimed that existence$_1$ is not present in inherence.[3]

In addition to the above logical reason, there might be some psychological

or epistemological reason behind the distinction between existence$_1$ and existence$_2$. We perceive substance, quality and action directly. But other entities are not perceived with the same directness. For the perception of a generic property (*jāti*) as a generic property, we require the apprehension of similarity (*anuvṛtti pratyaya*) between disparate objects. Ultimate differentiae or particularities of ultimate substances are not perceived in the way ordinary objects are perceived because the atomic constituents of an object are not perceived when we perceive an object. The epistemic directness present in the perception of substance, quality and action is not present when we perceive the inherence relation (*samavāya sambandha*). Both inherence (*samavāya*) and absence (*abhāva*) are relational entities. The relational nature of absence (*abhāva*) is more than that of inherence (*samavāya*). An absence has got two-fold relational dependence. An absence is always an absence of something and it is present in some locus. The Nyāya does not admit bare absence. Let us consider the absence of a pot. Here all pots together form the counterpositive (*pratiyogī*) of the absence. According to the Nyāya, there cannot be an absence of an unreal object. The counterpositive (*pratiyogī*) of an absence must be an actual or perceived object. This condition rules out absences such as the absence of a hare's horn or the absence of the son of a barren woman. Usually a distinction is drawn in Western philosophy between the hare's horn and the son of a barren woman. It is claimed that the former is logically possible, though in fact it never occurs; while the latter is logically impossible. The Nyāya use of the term 'impossible' (*aprasiddha*) includes both empirical impossibility and logical impossibility. So an impossible (*aprasiddha*) object cannot be a counterpositive of an absence.

The Nyāya has accepted a relational abstract called counterpositiveness (*pratiyogitā*) which relates an absence to its counterpositive. The counterpositiveness is a type of self-linking relation (*svarūpa sambandha*). This relation is distinct from the relation of identity. It is neither reflexive nor symmetric.

Moreover, according to the Nyāya an absence of something is present in some locus. The locus of an absence is a real entity. The absence of a pot occurs in a set of loci. Now the question is how the absence of a pot is related to its locus. The relation of absence of a pot to its locus is also a self-linking relation (*svarūpa sambandha*). This shows the dependent nature of the absence of something or absence as an ontological category. Since it is not reducible to any positive entity, it is ontologically distinct from positive

entities. In the sequel we shall discuss whether existence$_2$ is to be ascribed to absence also. Before taking up this problem let us discuss a few more attempts to draw the distinction between existence$_1$ and existence$_2$.

Śrīdhara,[4] a Naiyāyika, says that some philosophers have explicated existence$_1$ as *pramāṇagamyatā*, i.e. as that which is known by the accepted means of knowledge. Perception, inference, testimony and comparison are regarded as accepted means or instruments of knowledge. But if this definition is interpreted in the following way, then it involves circularity. The accepted means of knowledge has been explicated in terms of the objects having existence$_1$. Formally it can be represented in the following way:

x has existence$_1$
Df x is known by an accepted means of knowledge.
x is an accepted means of knowledge
Df The object of x (i.e. the objects known by the means of knowledge x) is something which has existence$_1$.

This representation clearly reveals the circular nature of the above definition. Moreover, this definition involves an infinite regress. If the means or instruments of knowledge have existence$_1$, we need another means of knowledge to know this means of knowledge, and so on. For these reasons most of the Naiyāyikas do not accept the above definition of existence$_1$.

Another attempt[5] has been made to explicate the existence$_1$ in terms of *pramāṇasambandhyayogya-vastusvarūpa*, i.e. the objects which can be established by accepted means of knowledge. This definition refers to the dispositional quality of the objects, while the former definition does not refer to any dispositional quality of the objects. By referring to the dispositional quality of the object, this definition overcomes the cognitive circularity. A circularity is to be called cognitive if, in order to know X, we have to know Y, and *vice versa*. But an ordinary circularity where this type of cognitive difficulty does not arise is a case where the terms are interdefinable. The second definition of existence$_1$ mentioned above avoids the first type of circularity, but not the second type. The upholders of this interpretation of existence$_1$ argue, finally, that there is no need to accept existence$_1$ as a generic property (*jāti*), as an independent category distinct from substance, quality and action.

Another related question has to be answered in this connection. The question is, why should we include only substance, quality and action in one group? The question demands an answer in terms of the principle of grouping.

Śrīdhara suggests a specification of the principle of grouping. According to him, existence$_1$ is to be accepted in order to give an account of the commonness in the perception (*akākāra-pratīti*) of substance, quality and action. In other words, when we perceive substance, quality and action, we not only perceive them as distinct from each other, but also perceive them as existent. This commonness in the perception cannot be accounted for in terms of the nature of either substance or quality or action alone. It must be different from, but common to substance, quality and action. This commonness in the perception has been further explained in terms of a notion that is distinct from the notion of absence (cf. *abhāvabilakṣaṇa*).[6]

This argument of Śrīdhara may be considered as an epistemic argument for the acceptance of existence$_1$. It is a fact that substance, quality and action appear as unified under the notion of existence$_1$. That which serves as a principle of unity is to be called a generic property (*jāti*). Since this principle fulfils all the conditions for the acceptance of a generic property (*jāti*), it is to be regarded as a generic property (*jāti*). In addition to this argument (i.e., commonness perceived in substance, quality and action) we put forward another epistemological argument for grouping them under one heading. The way we come to know substance, quality and action is not the same as the way we come to know other categories, viz., generic property (*jāti*) as a genuine property, particularity (*viśeṣa*), inherence (*samavāya*) and absence (*abhāva*).

Now let us consider existence$_2$ (*astitva*). According to Śrīdhara[7] existence$_2$ is the common characteristic of all the six positive categories. Existence$_2$ is the unifying principle of substance, quality, action, particularity, generic property and inherence. According to this view, therefore, to say that x has existence$_2$ is equivalent to saying that x is a positive entity. This view does not ascribe existence$_2$ to absence (*abhāva*), although some other Naiyāyikas including Udayana[8] ascribed existence$_2$ to absence (*abhāva*) also. Some arguments might be devised for ascribing existence$_2$ to absence also. First of all, from the ontological point of view, the absence of a pot does not hold the same position as the son of a barren woman. It is not as unreal as the son of a barren woman. But from this it does not follow that it is as real as a positive entity. It has got, for example, two-fold dependence on positive entities. The counterpositive of an absence must be a real object as opposed to an unreal object. Any expression of the form 'absence of x', where 'x' ranges over both positive and negative entities, is significant if the expression 'absence of y',

where 'y' ranges over positive entities only, is significant. Hence in order to determine whether 'absence of absence of a' is significant, we have to determine whether 'absence of a' is significant. The latter expression would be significant if 'a' stands for a positive entity. In this way an absence is dependent on a positive entity. Moreover, an absence of x *usually* requires a positive locus. From these facts one might say that an absence shares some features common to positive entities. Since existence_2 is the common feature of all the positive entities, we can ascribe this feature to absence also, and by the term 'positive entity' we demarcate or distinguish the six categories from absence. Now we are landed with a three-fold ontological classification of entities:

1. Substance, quality and action,
2. Substance, quality, action, particularity, generic property and inherence,
3. Substance, quality, action, particularity, generic property, inherence and absence.

According to our positive thesis if we follow the line of argument followed by some Naiyāyikas who have made the distinction between existence_1 and existence_2, we should introduce existence_3 also. If in order to explain the commonness of substance, quality and action we have to postulate existence_1, then in order to explain the commonness of the six positive categories we should postulate existence_2 and in order to explain the commonness of all ontological categories including absence (*abhāva*) we should postulate existence_3. Now the question is how these different existences (i.e existence_1, existence_2 and existence_3) are related. By applying the following principle they can be ranked in a hierarchical order. The principle may be stated in the following way:

> Existence_n is more basic than existence_{n+1} if and only if the objects to which existence_n is applicable are more basic than the objects to which existence_{n+1} is applicable.

According to the Nyāya not only existence (*astitva*) (existence_3 in our reconstruction of the Nyāya view) but also knowability (*jñeyatva*) and nameability (*abhidheyatva*) are properties of all objects including absences. To exist is to be knowable and nameable. It is claimed that if something has one of the three properties, it has the remaining two properties as well. According to Śrīdhara[9] 'nameability' (*abhidheyatva*) means the property of being

communicable through a (linguistic) expression (cf. *abhidhāna-pratipādanayogya*). Every object has the property of being communicable through language. Udayana,[10] a Naiyāyika, also defines 'nameability' (*abhidheyatva*) as the property of being connected (or related) with a word or an expression (cf. *śabdena saṃgatilakṣaṇasambandha*). This amounts to saying that the objects have the property of being referred to by expressions. From these definitions of Śrīdhara and Udayana it follows that the word 'name' in this context means 'referring expression'. So the expression 'nameability' stands for the property of being referred to by a referring expression.

According to Udayana,[11] 'knowability' (*jñeyatva*) means the property of being known or cognised (cf. *jñāpya-jñāpakalakṣaṇasambandha*). This amounts to saying that an object can be an object of knowledge or cognition.

From our discussion of existence$_3$ (*astitva*), knowability (*jñeyatva*) and nameability (*abhidheyatva*), it is obvious that the latter two are relational properties of objects. In the case of knowability (*jñeyatva*) the relation is between object and knowledge or cognition and in the case of nameability (*abhidheyatva*), the relation is between an object and a name (an expression). But existence$_3$ (*astitva*) is not considered as a relational property. Secondly, 'knowability' and 'nameability' are dispositional terms, but not 'existence'. Hence the former two terms refer to dispositional properties, but not the latter.

Now let us discuss the question in what sense existence$_3$, knowability and nameability are to be regarded as properties of all objects. The Nyāya claims that they are imposed properties (*upādhis*). According to the Nyāya, properties other than qualities, actions, particularities, and absences are of two types. One type of property is called a generic property (*jāti*), which roughly corresponds to class-essence, and the other type of property is called an imposed property (*upādhi*). All the properties other than class-essences are to be included in the latter group. A generic property or class-essence (*jāti*) is ontologically distinct from the individuals and it is related to the individual objects through the inherence relation. But an imposed property (*upādhi*) is not ontologically distinct from the possessor of it. Moreover, it is not related to its possessor through the inherence relation, but through what is called a self-linking relation (*svarūpa sambandha*). The property of humanity or man-ness is considered to be a generic property (*jāti*), and it resides in all human beings through the inherence relation. But the unique property of an individual person is considered to be an imposed property. The unique 'personality' of a person (*tad-vyaktitva*) is not ontologically distinct from the

person in question, and it is related to that person through a self-linking relation (*svarūpa sambandha*). Any property of a generic property is also an imposed property. If potness is a generic property (*jāti*), then the uniqueness of potness is an imposed property which qualifies potness, and it is related to potness through a self-linking relation (*svarūpa sambandha*).

The Nyāya claims that existence_3 (*astitva*), knowability (*jñeyatva*) and nameability (*abhidheyatva*) are to be regarded as imposed properties of all objects. Since they are properties of all objects, they cannot themselves be generic properties (*jātis*). If they are treated as generic properties (*jātis*), they cannot be properties of generic properties (*jātis*), inherence (*samavāya*), particularities (*viśeṣas*) and absence (*abhāva*). In order thus to avoid many logical puzzles, imposed properties (*upādhis*) are not treated as generic properties (*jātis*).

Let us now discuss some of the objections which can be raised against the Nyāya view.

It may be said that the Nyāya analysis of these terms involves circularity.[12] If we use nameability as a criterion of existence, we have to postulate objects corresponding to each name or referring expression. Now the question is, what is the criterion of nameability? If we take a grammatical criterion of names, any referring expression would be a name. On a grammatical criterion referring expressions such as 'John', 'Pegasus', 'the author of Waverley', 'the sky-flower', 'the son of a barren woman' would be treated as names. Hence if we accept nameability as a criterion of existence and a grammatical criterion of names, we have to include objects such as Pegasus and a hare's horn in our ontology. This move is not acceptable to the Nyāya. If we accept existence also as the criterion of nameability, the definition of existence becomes circular, and the empty referring expressions would not be considered as names. But the Nyāya draws a distinction between an empty referring expression like 'Pegasus' on the one hand, and a non-empty referring expression like 'Socrates' on the other. According to the Nyāya if x exists, then x is nameable. But this does not imply that if x is nameable, then x exists, where 'x' ranges over both empty and non-empty domains. This will be obvious once we explain the distinction between an empty referring expression and a non-empty referring expression as made by the Nyāya philosophers.

If the empty referring expressions are considered as meaningless, we cannot make statements like 'a hare's horn does not exist' or 'no existent thing is unnameable'. The Nyāya would say that these statements need logical

analysis. In the ideal language of the Nyāya the phrase 'the absence of horn in a hare' would occur instead of the phrase 'the absence of a hare's horn'. The phrase 'the absence of a hare's horn' violates one of the rules of negation. According to the Nyāya, in the phrase 'the absence of *x*', '*x*' must refer to a real entity. Since this condition is not fulfilled, the phrase 'the absence of a hare's horn' would be non-significant. Now the question is whether the term 'a hare's horn' is meaningful. According to the Nyāya, if an expression represents (or expresses) a qualificative cognition (*savikalpa-jñāna*), it is to be considered as meaningful and the cognition would be either true or false. The cognitive content expressed by the term 'a hare's horn' may be represented thus:

C(hare-contentness — horn-contentness).

The term 'hare-contentness' signifies a relational abstract resident in a hare. In other words, it signifies a hare's property of being related to cognition. The term 'horn-contentness', similarly, signifies a horn's property of being related to cognition. 'C' signifies the *condition* relation or the *qualificand–qualifier* relation. The hare-contentness is conditioned by horn-contentness. In every qualificative cognition (*savikalpa-jñāna*) this *condition* relation is present. According to the Nyāya the ultimate constituents of the content of a cognition are real entities. In the above example the terms 'horn' and 'hare' refer to real entities and hence they are non-empty terms. If these terms themselves represent qualificative cognitions, then the ultimate constituents of these contents would not be a hare or a horn, but the constituents of the cognitive content expressed by the expression 'hare' or 'horn'. As a matter of fact, according to the Nyāya the word 'hare' or 'horn' expresses a qualificative cognition. The cognitive content expressed by the word 'hare' might be represented in the following way:

C(hare-individual-contentness — hare-ness-contentness).

The term 'hare-individual-contentness' signifies hare-individual's property of being related to cognition, and the term 'hare-ness-contentness' signifies hare-ness's property of being related to cognition. The term 'C' signifies the *condition* relation or the *qualificand–qualifier* relation. The question of truth or falsity arises with respect to a qualificative cognition which involves a distinction between qualificand and qualifier. In the case of a true cognition the complex contentness resides in the object which corresponds to the complex content of a cognition, but in the case of a false cognition the complex con-

tentness does not reside in the complex object corresponding to the complex content, because there is no such complex object. The complex contentness is determined by its constituent contentnesses. This type of contentness which is present in every qualificative cognition (*savikalpa-jñāna*) may be called condition-contentness (cf. *nirūpya-nirūpakabhāvāpanna-viṣayatā*).[13]

In the case of a true cognition also this complex contentness which is a function of its constituent contentnesses is present. In addition to this contentness which is present in all qualificative cognitions, a true cognition has another complex contentness (*viśiṣṭa-viṣayatā*) which resides in the complex object corresponding to the cognitive content. In other words, according to the Nyāya theory of meaning the atomic parts of a meaningful expression must be non-empty and a complex expression may be empty or non-empty. A complex expression would be meaningful if its atomic parts are non-empty and its meaning can be explained in terms of the cognitive content. The expression 'a hare's horn' expresses a complex cognitive content and its constituent terms, viz. 'hare' and 'horn', are non-empty. Hence it is to be considered as meaningful. Since there is no object corresponding to the complex cognitive content, i.e. C(hare-contentness — horn-contentness), the sentence which expresses the content is to be considered as false.

Now let us consider the question whether the term 'unnameable' is meaningful according to the Nyāya. If the term 'unnameable' is meaningless, the expression 'no existent thing is unnameable' would be meaningless. The term 'unnameable' means 'absence of nameability'. According to the Nyāya theory of absence (negation), an absence must be an absence of a real entity and the absence of it (i.e. the real entity) must be locatable in some locus which is a real entity. The complex 'absence of nameability' fulfils the first requirement, but not the second requirement. (It is to be noted that the term 'absence of a hare's horn' does not fulfil the first requirement.) Since the negation of a universal property is not locatable anywhere, the Nyāya would not consider the negation of a universal property as another property. In this respect the Nyāya does not accept what is called the significance criterion of negation in Western logic. According to this criterion, if a term is meaningful, its negation is also meaningful. The terms 'existence', 'nameability' and 'knowability' are meaningful, but their negations are not meaningful, because they violate one of the conditions for negation (*abhāva*).

The Nyāya rules for absence are to be treated as rules for making negative terms. If a negative term does not denote a negative property occurring in

some locus, it cannot be a genuine (or significant) negative term. Since the absence of a universal property is not locatable in some (real) locus, it cannot be treated as a genuine property and hence the term denoting such a property cannot be treated as a significant expression. If the term 'unnameable' is non-significant, the sentences 'no existent thing is unnameable' and 'all unnameable things are non-existent' are also non-significant. But the sentence 'all existent things are nameable' is true. Hence one may say that, according to the Nyāya, the rules of obversion, contraposition and double negation are not universally valid rules.

Now let us discuss the question whether there are three universal properties corresponding to the terms 'existence', 'knowability' and 'nameability'. The Nyāya accepts only one class-essence or generic property (*jāti*) for a class of objects. Corresponding to the class-word 'man' there is the generic property *humanity*. Similarly, corresponding to each term signifying a species, there is a generic property (*jāti*). If different terms are used to express the generic property of a class, they do not express distinct generic properties. They name the same generic property. Now if this argument is used in the context of imposed properties (*upādhis*), then 'existence', 'knowability' and 'nameability' would name the same imposed property.[14] But obviously an imposed property is not a generic property. And the criterion of identity of a generic property is not the same as that of an imposed property. This is underlined in the Nyāya distinction between a *jāti* or generic property and an *upādhi* or imposed property.

One can, however, question whether the Nyāya has used redundant terms in designating the same imposed property by using three different terms. If there is no difference between these terms, the charge of redundancy might be put forward against the Nyāya. But it appears to us that the Nyāya has not used redundant terms in this context. By using three different terms the Nyāya is emphasising the mode of presentation of the universal feature of all objects. If the term 'meaning' is used for 'the mode of presentation', it might be said that these terms differ in meaning, although they may have the same reference. This difference in meaning can be shown in several ways. The terms 'knowability' and 'nameability' emphasize the relational mode of presentation of the objects. The term 'knowability' emphasizes the relation of objects to knowledge or cognition and the term 'nameability' emphasizes the relation of objects to names or expressions. Moreover, 'knowability' and 'nameability' are dispositional terms. But the term 'existence' does not signify the relational

mode of presentation of the objects. Moreover, it is not a dispositional term like 'knowability' or 'nameability'. Hence if we draw such a distinction of meanings (modes of presentation) of these terms, we can say that these three terms may have the same reference, but they differ in meaning. If two expressions have the same reference, but differ in meaning, one of them cannot be called 'redundant' in the usual sense of the term. Hence the charge of redundancy cannot be brought against the Nyāya.[15]

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NOTES

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[1] I have confined my discussion to the theories of Praśastapāda, Śrīdhara, and Udayana (*Kiraṇāvalī*).
[2] Śrīdhara, p. 41.
[3] Matilal (1971), pp. 74–75.
[4] Śrīdhara, p. 31.
[5] Ibid., p. 32.
[6] Ibid., p. 33.
[7] Ibid., p. 41.
[8] Udayana's *Kiraṇāvalī*, p. 19.
[9] Śrīdhara, p. 41.
[10] Udayana, *Kiraṇāvalī*, p. 19.
[11] Ibid., *Kiraṇāvalī*, p. 19.
[12] Potter has also raised similar points in his article, "*Astitva jñeyatva Abhidheyatva*".
[13] Matilal (1968), pp. 28–29.
[14] In this context one might ask whether one can talk about the same imposed property if the terms which signify this property are empty. According to the Nyāya semantics the expressions which signify an unreal imposed property are empty terms. The terms which signify the same unreal imposed property would express the same cognitive content. Hence the synonymity of the terms signifying the same unreal imposed property is to be explained in terms of the identity of the cognitive content. That is to say, these terms express the same cognitive content. For a more comprehensive discussion on the Nyāya concept of empty terms see Matilal (1971), pp. 123–145, and Shaw (1974), pp. 332–343.
[15] For some of the points mentioned in this paper, I am indebted to Professor B. K. Matilal. I am also indebted to Professor G. E. Hughes for many valuable suggestions. However, the faults are mine.

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IS WHATEVER EXISTS KNOWABLE AND NAMEABLE?

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Naiyāyikas are fond of a slogan, which often appears as a kind of motto in their texts: "Whatever exists is knowable and nameable" *(astitvaṃ jñeyatvam abhidheyatvam).* What does this mean? Is it true? The first part of this essay offers a brief explication of this important Nyāya thesis; the second part argues that, given certain plausible assumptions, the thesis is demonstrably false.

I

"Whatever exists is knowable and nameable." This thesis seems to have been introduced into Nyāya-Vaiśeṣika by Praśastapāda with the following elusive statement:

> All six categories possess existence, nameability and knowability *(ṣāṇṇām api padārthānām astitvābhidheyatvajñeyatvāni).*[1]

Subsequent Naiyāyikas take over and develop this thesis in various interesting ways, but my concern here is with its philosophical significance and plausibility, rather than its history.[2]

Nyāya understands this thesis to be fully convertible: not only are all existents knowable and nameable, but anything knowable or nameable exists. That is, not only is existence a universal property, but so, too, are knowability and nameability. Prima facie the thesis is especially implausible when we consider the case of nameability. First, it seems we can readily name entities that do not exist (e.g., Pegasus, rabbit horns). Second, we can apparently at least imagine that there may be unnameable entities. But in doing so we name these entities "unnameable." Thus, since they are so nameable, they must exist, but since they are both nameable and unnameable they also cannot exist—a contradiction.

To these objections Nyāya responds by distinguishing between empty referring expressions and non-empty referring expressions. Briefly, the Nyāya strategy is to treat empty referring terms as complex and their simple parts as standing for real elements. Sentences like "The rabbit horn does not exist," which apparently refer to nonexistent entities, are translated into sentences like "There is no relation between the rabbit and a horn," which refer only to entities (including relations) that are reals according to Nyāya metaphysics.[3] "Nameable" means, then, nameable in the ideal language of the Nyāya system wherein all genuine names refer to the reals admitted by Nyāya ontology. No such real is either unnameable or unknowable.

What about "knowable"? If every existent is knowable, by whom is it knowable? One possibility is that all existents are knowable by an omniscient God. From a fairly

early date in the development of the school, Nyāya-Vaiśeṣika affirmed the existence of an omniscient *Īśvara,* who composed the Vedas, so it is not surprising that Naiyāya is explicitly committed to affirming that all truths are knowable by God. Indeed, we find that Viśvanātha's *Siddhāntamuktāvalī* glosses "knowability" thus:

> Knowableness *[jñeyatva]* is being an object of knowledge, and it is present in everything, because the state of being an object of God's knowledge is universally present.[4]

It is interesting to note, however, that older Naiyāyikas like Praśastapāda and Udayana make no mention of God in relation to the thesis that all existents are knowable. Clearly this is not because they are skeptical about God's existence: Praśastapāda is often identified with the Praśastamati whose proof of God's existence is mentioned by Śāntarakṣita, and Udayana's *Nyāyakusumāñjali* is the undisputed *locus classicus* for the usual Nyāya theistic proofs.[5] I suggest instead that this omission is because the scope of the knowability thesis is not supposed to be restricted just to knowability by God, but is supposed also to include knowability by humans. Recall the promise of the very first verse of Praśastapāda's *Padārthadharmasaṃgraha* (itself an allusion to *Vaiśeṣika Sūtra* I.i.4):

> A knowledge of the true nature of the six categories ...—through their similarities and dissimilarities,—is the means of accomplishing the highest bliss *[niḥśreyasa = mokṣa]*.[6]

Nyāya-Vaiśeṣika is indeed theistic, but it also exhibits a very strong belief in the possibility of liberation through human effort, particularly intellectual effort. If knowledge of the categories *(padārtha)* is supposed to be the means to such liberation, then Nyāya is committed to the possibility of such knowledge by humans.

At least one modern Indian commentator on Nyāya-Vaiśeṣika, Sadananda Bhaduri, is approvingly explicit about this:

> [B]y insisting on knowability as a test of reality and thus suggesting that the two concepts are coextensive, the Vaiśeṣika philosopher makes it perfectly clear that he is not prepared to give quarter to any form of agnosticism. Reality, according to him, is capable of being fully known by means of the resources given to the human mind.[7]

In other words, though Nyāya does indeed believe all existents are knowable by an omniscient God, it is also strongly committed to the thesis that all existents are knowable *by humans.* Given Nyāya's commitment to both the nameability thesis and a correspondence theory of truth, we can without any undue violence to their intentions represent Naiyāyikas as affirming the following two theses:

Divine Knowability: All truths are knowable by an omniscient God.
Human Knowability: All truths are knowable by humans.

This translation of the Nyāya knowability thesis into the possibility of propositional knowledge of truths may be controversial. After all, it might be objected, Nyāya talks of cognitions or awarenesses *(jñāna),* not propositions. Thus it is more accurate to represent the Nyāya claim in terms of the *de re* knowability of all entities, rather than the *de dicto* knowability of all truths.[8] Contrary to this objection, how-

ever, I believe that it is indeed often justifiable to treat cognitions in Nyāya as if they were propositions or sets of interlocking propositions, and to state the knowability thesis in terms of propositional knowledge.

Of course, it is true that *jñāna* are not, strictly speaking, propositions, but episodic cognitions. They do, though, have a propositional structure, and for many purposes it is convenient to treat them as if they were propositions. Moreover, the Nyāya knowability thesis is not just the weak thesis that all entities are cognizable, but the strong thesis that all entities are *veridically* cognizable, that is, knowable in something like the Western sense of that term. (This is particularly evident in Navya-Nyāya where *prameyatva* sometimes replaces *jñeyatva* in the slogan.) Furthermore, Gaṅgeśa insists both that only determinate cognitions *(savikalpaka jñāna)* can be veridical, and that all determinate cognitions are verbalizable. Hence it seems that in Navya-Nyāya all genuine knowledge is effectively propositional, all knowledge is fundamentally knowledge-that.

True, Nyāya also admits the existence of indeterminate cognitions *(nirvikalpaka jñāna),* which are nonverbalizable. These are not apperceptible; they are known only by inference as a causal presupposition of determinate awarenesses. It is tempting to suppose that these can be understood in terms of *de re* knowability. But, at least for Navya-Nyāya, this would be a mistake. First, Gaṅgeśa insists that such indeterminate cognitions can be neither veridical nor non-veridical, and hence not knowledge. Second, Gaṅgeśa also holds that individuals are cognized only determinately. In an indeterminate cognition we are not directly aware of a bare particular. Rather we cognize only a qualifier, and a relation, and this cognition causes our determinate cognition of an individual as a qualificandum related to a qualifier.[9]

Finally, given these Navya-Nyāya doctrines, we might well be skeptical about the very applicability of the *de re/de dicto* distinction to Nyāya knowability. One familiar way of drawing this distinction (as found, for instance, in Montague grammar) is to say that in *de re* belief we assert a relation between a believer and another individual (i.e., between individuals), whereas in *de dicto* belief we assert a relation between an individual and a set of properties. But, according to Navya-Nyāya, in indeterminate cognition we have a relation only between an individual and a qualifier; so it is not *de re.* And in determinate cognition we have a relation between an individual and another individual only as a qualificandum related to a qualifier, where the qualificandum is not itself just a set of properties; so it is not *de dicto.* (Similar considerations count also against the claim that the Nyāya knowability thesis is about "knowledge by acquaintance," since this latter kind of knowledge is supposed to involve a direct relation between a knower and an entity, unmediated by any description.)

To return, then, to the difference between divine and human knowability, divine knowability is of course not very controversial if understood in a hypothetical sense; that is, if there is an omniscient God, then presumably all truths are knowable by him. This is arguably just an implication of the concept of omniscience. Indeed, an even stronger thesis seems plausible: if there is an omniscient God, then presumably all truths are known by him. For God, then, knowability collapses into knownness.

For humans, however, things are rather different. First, human knowability does not so obviously collapse into human knownness: whatever the plausibility of the claim that all truths are humanly knowable, it is wildly implausible to suppose that all truths are humanly known. Second, the claim that all truths are knowable by humans is, at the very least, a highly controversial one. True, there are distinguished Western philosophers who also affirm it. Charles Sanders Peirce, for instance, rejected the notion of "incognizables," insisting that only what is knowable by us humans is real: "In short, *cognizability* (in its widest sense) and *being* are not merely metaphysically the same, but are synonymous terms."[10] And Michael Dummett affirms that there is only a fact of the matter when a claim to that effect is such that we humans "could in a finite time bring ourselves into a position in which we were justified either in asserting or denying [it]."[11] But in Western philosophy such views are most typically associated with some form of antirealism (explicitly so in the case of Dummett). Nyāya-Vaiśeṣika, however, is usually classified as a robust realism. Is realism even *compatible with* the thesis of human knowability?

Thomas Nagel has argued that it is not, but he also stresses how much turns on how we understand the term "realism." One obvious possibility is to construe realism as the affirmation of the thesis that reality is independent of cognizers, that is, that the world does not depend upon cognizers for its existence. Idealism is then defined in terms of the denial of this thesis. But Nagel wants to capture what he takes to be a more insidious form of idealism:

> In simple terms [realism] is the view that the world is independent of our minds, but the problem is to explain this claim in a nontrivial way which cannot be easily admitted by everyone.... The idealism to which this is opposed holds that what there is is what we can think about or conceive of, or what we or our descendants could come to think about or conceive of.[12]

In other words, according to Nagel, what idealism affirms and realism denies is that the contents of the universe are limited by our capacity for thought. On this understanding of "idealism," then, idealism makes conceivability a universal property. But, then, since nameability and knowability entail conceivability, Nyāya is also a form of idealism. This fits ill with the usual classification of Nyāya as a robust realism vigorously opposed to Buddhist idealism and phenomenalism.

It may be helpful here to remember that realism is traditionally acknowledged to have two distinct components—one metaphysical and one epistemological. The metaphysical component is the claim that there exists a "real world," that is, an objective, mind-independent, physical reality. The epistemological component is the claim that we can know something about this mind-independent realm. Obviously the epistemological claim presupposes the metaphysical claim. Now the Nyāya view is clearly realist in the epistemological sense: indeed the Nyāya knowability thesis might be seen as an extreme version of epistemological realism. But are Naiyāyikas truly realists in the metaphysical sense, given their denial of the unknowable and unnameable?

Traditional Western philosophical realism has insisted on preserving a gap be-

tween ontology and epistemology in order to allow for the possibility that there may very well be truths about reality that humans will never know. To suppose otherwise, it is feared, would be to collapse the distinction between fact and cognition. From this traditional perspective it is tempting to conclude that the Nyāya knowability thesis is a form of metaphysical antirealism. But arguably there are actually a number of varieties of metaphysical realism, distinguished according to how we draw the fact/cognition distinction.

Nicholas Rescher has usefully suggested that one way we can attenuate the fact/cognition distinction is by liberalizing cognizers. He asks us to consider the following series. *For something to be a fact it is necessary that it be knowable by,*

(1) *Oneself.*
(2) *One's contemporary (human) fellow inquirers.*
(3) *Us humans (at large and in the long run).*
(4) *Some actual species of intelligent creatures.*
(5) *Some physically realisable (though not necessarily actual) type of intelligent being—creatures conceivably endowed with cognitive resources far beyond our feeble human powers.*
(6) *An omniscient being (i.e. God).*[13]

Rescher suggests that no "*sensible* idealist maintains a position as strong as (1)," and no "*sensible* realist denies a position as weak as (6)."[14] What is in dispute is where to draw the line that marks the realism/idealism boundary. This suggestion would mean that the Nyāya commitment to divine knowability (equivalent to (6) above) is comfortably compatible with a "sensible" realism. What is more problematic is whether the Nyāya commitment to human knowability (equivalent to (3) above) is to be counted as realist. Rescher's own view is that (5) marks the idealist line: a realist is one who draws the line short of that. Nagel refuses to count advocates of (3) as genuine realists, though Rescher counts them as "*homo mensura* realists" who confine the real to what humans can, in principle, know. Thus, as Nagel counts realists, Nyāya is not among their number, but as Rescher (more permissively) counts realists, Nyāya is among their number.

Nothing substantive, of course, turns on which terminology we use to classify the Nyāya position, though it is useful to see why there might be some dispute as to whether Nyāya is properly described as realism. The substantive issue is whether (3) above is true: is it really the case that everything is humanly knowable, as Nyāya apparently supposes? I want to argue that, given certain plausible assumptions, the human knowability thesis is demonstrably false.

II

Let us begin by restating the relevant Nyāya commitments more formally. Consider first the following pair of theses:

Human Knowability: All truths are knowable by humans.
Human Knownness: All truths are known by humans.

Although Naiyāyikas are committed to the former thesis, they are far too sensible to be committed to the latter. Not only is human knownness not directly entailed by human knowability, but the thesis of human knownness is blatantly false. Instead Nyāya *affirms* human knowability and *denies* human knownness. Let us symbolize these two Nyāya theses thus:

T_1: $p \rightarrow \Diamond Kp$.
T_2: $\sim(p \rightarrow Kp)$.

But, given a couple of plausible assumptions, we now can show that the conjunction of these two theses is inconsistent, utilizing a proof first published by Frederic Fitch.[15]

The extra assumptions we need are two widely accepted principles of epistemic logic:

A_1: $Kp \rightarrow p$.
A_2: $K(p \,\&\, q) \rightarrow Kp \,\&\, Kq$.

The first assumption tells us that what is known is true. The second assumption tells us knowledge distributes over conjunction: if I know p and q, then I know p and I know q.

Consider again thesis T_2 (the negation of human knownness). If this thesis is true, then there is some truth p which is not humanly known. Symbolize this claim as "$p \,\&\, \sim Kp$" (which is, of course, just logically equivalent to "$\sim(p \rightarrow Kp)$"—i.e., T_2).

Now the *reductio* proof of the inconsistency of the premise set $\{T_1, T_2, A_1, A_2\}$ goes through as follows:

(1) $p \,\&\, \sim Kp$ — From T_2
(2) $\Diamond K(p \,\&\, \sim Kp)$ — From (1) & T_1
(3) $\Diamond (Kp \,\&\, K\sim Kp)$ — From (2) & A_2
(4) $\Diamond (Kp \,\&\, \sim Kp)$ — From (3) & A_1

Since (4) is a contradiction, we know that at least one of our original assumptions is false. A_1 and A_2 are both uncontroversial principles of epistemic logic. T_2 is obviously true. Hence the conclusion to be drawn is that T_1 is false; that is, it is not the case that all truths are knowable by humans.

It may be objected that the argument above utilizes anachronistic logical assumptions. True, Nyāya explicitly embraces the principle of noncontradiction.[16] And perhaps the two principles of epistemic logic are plausible enough. But the proof uses the modal notion of logical possibility, even though Indian logic recognizes no such notion of modality.

It is unclear that this objection is at all successful. First, even if the classical Indian philosophers did not have our modern notion of logical possibility, it is still an open question how far their views can be reconstructed in terms of such a modality. (Indian logic does, for instance, recognize linguistic truths that may be interpreted as analytic: for example, "An *x* which is *F* is *F*.") Second, classical Nyāya does at least

seem to be committed to something like Diodorean modalities, that is, an understanding of possibility and necessity such that to say that something is possible is to say that it obtains at some time or other, and to say that it is necessary is to say that it obtains at every time.[17] This is arguably implicit in the standard formulation in Indian logic of the "necessary" relation of pervasion *(vyāpti),* which requires that for fire to pervade smoke it is *never* the case that in all those loci where smoke is present fire is absent.

Suppose, then, that we reconstrue the human knowability thesis not in terms of the logical possibility of such knowledge, but rather in terms of the Diodorean possibility of such knowledge; that is, to say that all truths are humanly knowable is just to say that all truths are humanly *known at some time.* Symbolize such a Diodorean possibility operator as "S," read as "At some time," and replace T_1 by:

T_3: $p \rightarrow SKp$.

Obviously the first proof will now not go through exactly as before. But we can still prove the inconsistency of the new premise set $\{T_2, T_3, A_1, A_2\}$ as follows:

(5) $p \& {\sim}Kp$ From T_2
(6) $SK(p \& {\sim}Kp)$ From (5) & T_3
(7) $S(Kp \& K{\sim}Kp)$ From (6) & A_2
(8) $S(Kp \& {\sim}Kp)$ From (7) & A_1

But (8) is also a contradiction. So once again at least one of our original assumptions is false, and it seems that this time T_3 is the most likely candidate. In other words, it is not even the case that at some time or other all truths are known by humans.

It seems, then, that the human knowability thesis is demonstrably false. Contrary to the familiar Nyāya slogan, it is not the case that whatever exists is knowable and nameable.

III

Is there any way out for Nyāya? There are at least two possibilities that merit further investigation. The first involves a challenge to the validity of my arguments against the knowability thesis; the second involves a challenge to my interpretation of the Nyāya knowability thesis. Let us take them in turn.

Timothy Williamson has pointed out that the Fitch-style proofs fail if we assume an intuitionist logic that denies the law of double negation, that is, the equivalence of ${\sim\sim}p$ and p.[18] Intuitionists admit that p implies ${\sim\sim}p$, but not that ${\sim\sim}p$ implies p. They avoid an infinite series, however, by admitting the equivalence of ${\sim}p$ and ${\sim\sim\sim}p$. Now the first proof above requires that (T_2) entails (1), and the second proof requires that (T_2) entails (5). But in intuitionist logic (T_2) only entails the double negation ${\sim\sim}(p \& {\sim}Kp)$, and negation elimination is problematic.

Of course, even if it is true that the Fitch proofs are invalid given intuitionist principles, this alone still gives us no motivation to adopt intuitionism unless we are

already independently convinced of the truth of the thesis of human knowability. Since this thesis is not itself obviously true, invoking intuitionism just to save it would seem unsatisfactorily ad hoc. However, if instead it was true that Nyāya had good independent reasons for denying the law of double negation, then there would be no problem with thus blocking the two arguments above.

An obvious difficulty with such a strategy is that Old Nyāya is usually thought to have *affirmed* the law of double negation: in Udayana's words, "The negation of the negation of *x* is identical with *x*."[19] Moreover, at least the more traditional wing of Navya-Nyāya, from Gaṅgeśa on, follows suit. The radical Navya-Naiyāyika Raghunātha Śiromaṇi, however, famously holds otherwise.[20] According to Raghunātha, the absence of an absence of *x* is not *x*, but a new category. He then avoids a regress by holding that a triple absence (absence of absence of absence of *x*) is essentially identical with the first absence. Daniel Ingalls has noted the apparent parallel here with the intuitionists' view that ~~p does not imply p, though ~~~p does imply ~p.[21] But is the parallel significant enough to provide any support for a Nyāya-style intuitionism that would block the Fitch proofs and save the knowability thesis?

The Navya-Nyāya understanding of negation is a complex issue, which I forbear from attempting to discuss in any detail here.[22] Very briefly, then, Navya-Nyāya distinguishes between two kinds of negation: absence *(atyantābhāva)* and difference *(anyonyābhāva)*.[23] Sentential negation is usually avoided in favor of something closer to (though not quite identical with) term negation. More precisely, according to Nyāya, what is negated is the second term of a dyadic relation *as the second term of that relation.* We get an *absence* when it is a negation of occurrence or location, and a *difference* when it is a negation of identity.

When a negation negates occurrence or location, it is construed as ascribing the absence of a property to that locus. The statement "The pot is not blue," for example, is analyzed as "The pot has an absence of blue-color." When a statement negates an identity between, say, a table and a cup, then it is analyzed as "A table is different from a cup," which in turn is analyzed as "A table lacks cupness." In other words, there is an extensional equivalence between "difference from a cup" and "absence of cupness" since both these properties are locatable in the very same set of loci.

Combining these two kinds of negation gives us different versions of double negation, and Navya-Naiyāyikas broadly agree on the status of most of them.[24] The controversial one that concerns us here, however, is the combination of two absences, namely the question of whether the absence of the absence of *x* is identical with *x*. Most Navya-Naiyāyikas affirm this identity, arguing as follows. Whenever we perceive the presence of an object (say, a pot) we do not perceive the absence of a pot in the same locus, and vice versa. Hence we must admit that there is the absence of the absence of a pot there, for the class of loci of the pot is identical with the class of loci of the absence of the absence of the pot. Symbolizing absence *(atyantābhāva)* by "~," we can state the majority Navya-Nyāya opinion thus: $\sim\sim x = x$.

Raghunātha dissents from this orthodoxy. He argues that the notion of negation conveyed by $\sim\sim x$ can never be conveyed by *x*. All absences share a common

property: *the property of being an absence (abhāvatva).* It is in terms of this unanalyzable imposed property of all absences that an absence is to be distinguished from a positive entity. Hence an absence of an absence of *x* cannot be the same as *x* if *x* is a positive entity. In other words, Raghunātha denies double negation in such cases and affirms: $\sim\sim x \neq x$. However, to block an infinite regress of absences he still affirms double negation in the case of a triple absence, that is, $\sim\sim\sim x = \sim x$. This is the Navya-Nyāya thesis that apparently parallels the intuitionist view that ~~p does not imply p though ~~~p does imply ~p.

This difference of opinion between Raghunātha and fellow Navya-Naiyāyikas is an interesting and real one, but the contrast between the two camps can easily be overdrawn. Raghunātha is stressing a cognitive difference between two modes of presentation rather than a difference in referent. That is, in the case of the presentation of the property *x* by "*x*," the *x* is presented under the mode of *x*-ness; in the case of the presentation by "~~*x*," the same *x* is presented under the mode of being ~~*x*. However, both "*x*" and "~~*x*" refer to the same object, though under different modes of presentation. There is an *extensional* identity between the presence and absence ranges of the property *x*, but *intensionally* *x* and the absence of the absence of *x* are distinguishable.

What do we learn from this brief excursus into Navya-Nyāya? First, that the Navya-Nyāya denial of double negation that apparently parallels intuitionism is very much a minority view within Nyāya, associated primarily with Raghunātha.[25] It cannot be properly represented as *the* Nyāya view. Second, once we contextualize the Navya-Nyāya thesis that apparently parallels the intuitionist denial of double negation, we see that the surface similarity does not go very deep. In other words, the very special sense in which Raghunātha denies double negation provides no support for the hope of a genuinely Nyāya-style intuitionism that would block the Fitch proofs and save the knowability thesis. I reaffirm, then, my original conclusion: given certain plausible assumptions, the human knowability thesis is demonstrably false. Contrary to the familiar Nyāya slogan, it is not the case that whatever exists is knowable and nameable.

IV

There is, however, a second possibility still to consider: namely, the proposal that even if the human knowability thesis *as I have construed it* is demonstrably false, Nyāya is really only committed to a much weaker thesis. The suggestion here is that the Nyāya version of the human knowability thesis has to be understood in terms of the Nyāya theory of *sāmānyalakṣaṇa-sannikarṣa,* that is, the Nyāya claim that there is a kind of "extraordinary" *(alaukika)* perception of a universal characterizing all members of a class, one of whose members is presented.[26] Naiyāyikas posit such extraordinary perception in order to explain how we can know the truth of those universal judgments (like "All smoky things are fiery") that underpin all inductive inferences. Viśvanātha presents the Nyāya position in his *Siddhāntamuktāvalī* thus:

> [W]here smoke or the like is connected with the [sense] organ, and the knowledge that it is smoke has arisen, with smoke as its substantive, in that knowledge smokehood is a feature. And through that smokehood as the connection, there arises the knowledge "cases of smoke" comprising all smoke.[27]

In other words, when we perceive individual smokes and fires we also perceive the universals *smokeness* and *fireness* inhering in them. Through this sense contact with smokeness and fireness, which are generic properties equally shared by all cases of smoke and fire, we can in turn (nonsensuously) perceive all cases of smoke and of fire. Thus, the universal concomitance of smoke and fire is established through an "extraordinary" perception of the whole class of smoke-possessing things as related to fire. To the objection that this alleged kind of perception would entail omniscience the reply is that, though we can perceive all objects of knowledge comprehended under a generic character, they are not thereby known in detail and we cannot perceive their mutual differences.

Applying this to the human knowability thesis, then, it is possible to argue that Nyāya does not really claim that humans can *fully* know each and every thing. However, humans can know everything in a *generic* way if they cognize existence in an object. Thus, if we understand the Nyāya version of the human knowability thesis against the background of their *sāmānyalakṣaṇa-sannikarṣa* theory, there need be no contradiction in asserting that something is both known and not known: it is known in a generic way, but not in a fully specific way. In other words, the object is known generically as an entity or *padārtha,* but it is not known specifically as what it is as distinct from other objects. Similarly, consider again the distribution rule for knowledge:

A_2: $K(p \,\&\, q) \rightarrow Kp \,\&\, Kq$.

This may not hold good with respect to *sāmānyalakṣaṇa-sannikarṣa* if "Kp & Kq" implies the ability to discriminate p from q.

This interpretive proposal suggests that we need to distinguish two senses of "knowledge": generic knowledge and fully specific knowledge. Call these, respectively, *weak knowledge* and *strong knowledge.* Obviously the possibility of these two kinds of knowledge also implies the possibility of four corresponding kinds of human knowability or knownness. This enables us to distinguish the following four theses for consideration:

Strong Human Knowability: Whatever exists is strongly knowable by humans.
Weak Human Knowability: Whatever exists is weakly knowable by humans.
Strong Human Knownness: Whatever exists is strongly known by humans.
Weak Human Knownness: Whatever exists is weakly known by humans.

With these distinctions in mind, we can now restate the Nyāya position according to the interpretive proposal before us. With respect to knowability: it is now claimed that Nyāya *does* affirm weak human knowability, but does *not* affirm strong human knowability. With respect to knownness: it is now claimed that Nyāya *denies* strong

human knownness, but *affirms* weak human knownness (since weakly knowing any existent means we know generically all existents).

In reply to all this I want to make several points. First, the Nyāya knowability thesis thus interpreted is certainly a much less exciting and challenging thesis than the one that many commentators have taken Nyāya to be affirming. (Recall the passage from Sadananda Bhaduri that I quoted earlier, expressing his enthusiasm for what he took to be Nyāya-Vaiśeṣika's refusal "to give quarter to any form of agnosticism" with its affirmation of the claim that reality is "capable of being *fully known* by means of the resources given to the human mind" [my emphasis].)

Second, it is hard to see how such weak knowability of the categories could guarantee the possibility of the (presumably) strong knowledge of the categories that Praśastapāda promises is the means to liberation. For since weakly knowing any existent means we know generically all existents, all knowers already have weak knowledge of the categories—apparently without thereby being any closer to liberation. So it must be strong knowledge of the *padārthas* that is required for liberation. But whereas the truth of the strong knowability thesis would imply the availability to humans of the means of liberation, the truth of weak knowability can offer no such comfort to the unliberated—which was presumably at least part of the motivation for the Nyāya knowability thesis in the first place.

Third, the proposal explicitly appeals to the *sāmānyalakṣaṇa-sannikarṣa* theory. But there is considerable controversy among Naiyāyikas as to the acceptability of that theory. The very earliest Nyāya texts do not even mention this kind of extraordinary perception, though the theory is mentioned positively in various Old Nyāya texts, notably the *Nyāyamañjari* of Jayanta Bhaṭṭa. It is Gaṅgeśa, however, who is usually credited with the most explicit development of the distinction between ordinary and extraordinary perception, and some of his enormous personal prestige correspondingly attaches to the theory. But there are also some very distinguished Naiyāyika dissenters: within Old Nyāya, for instance, Vācaspati Miśra rejected the *sāmānyalakṣaṇa-sannikarṣa* theory; and within Navya-Nyāya, so, too, did both Maṇikaṇṭha Miśra and Raghunātha Śiromaṇi.[28] The weak human knowability thesis cannot, then, pretend to be an interpretation of the traditional Nyāya doctrine of knowability that would be acceptable to *all* Naiyāyikas.

Finally, perhaps it is true that the thesis of weak human knowability is not vulnerable to the Fitch proofs in the way that strong human knowability is. But the thesis does require a commitment to the controversial *sāmānyalakṣaṇa-sannikarṣa* theory, and this theory is not universally accepted by Naiyāyikas precisely because it seems to some of them just as philosophically implausible as it does to, for instance, their Advaitin opponents (not to mention most modern Western philosophers). When we perceive a particular pot are we really aware not only of the presence of the universal potness in it, but also (generically) of the class of *all* pots? It is by no means clear that positing this kind of extraordinary perception is the only way we can justify universal judgments, and in the absence of any other supporting argument the theory seems to many to be just plain implausible.

Thus this second possible way out for Nyāya also seems to fail. Understanding

the traditional Nyāya knowability thesis as merely being weak human knowability both gives us a version that is too weak to do the work the doctrine was originally supposed to do and commits Nyāya to the existence of a type of extraordinary perception unacceptable to many within the Nyāya camp (and to even more outside it). True, weak human knowability may not be demonstrably false in quite the same way that strong human knowability is. However, the philosophical costs to the Naiyāyika of accepting it in place of strong knowability seem prohibitive.

Naiyāyikas face, then, something of a dilemma—or, as it is called in Indian logic, a "double noose" *(ubhayataḥpāśā)*. On the one hand, if they hold that whatever exists is strongly knowable, then (given certain plausible assumptions) their thesis is demonstrably false. On the other hand, if they hold that whatever exists is only weakly knowable, then they are committed to a theory that is both implausible and too weak for their original purposes. Either way, the traditional Nyāya doctrine that whatever exists is knowable and nameable must be judged rationally unacceptable.

Notes

For assistance, both philosophical and bibliographical, I am grateful to Graham Oddie, Jay Shaw, Mark Siderits, and the late Richard Sylvan (né Routley).

1 – *Padārthadharmasaṃgraha* III.11; for a different translation (by Ganganatha Jha), see Sarvepalli Radhakrishnan and Charles A. Moore, eds., *A Source Book in Indian Philosophy* (Princeton: Princeton University Press, 1957), p. 399.

2 – Two very helpful philosophical discussions of the doctrine are: Karl Potter, *"Astitva Jñeyatva Abhidheyetva," Wiener Zeitschrift für die Kunde Süd- und Ostasiens und Archiv für Indische Philosophie* 12–13 (1968): 275–280, and J. L. Shaw, "The Nyāya on Existence, Knowability and Nameability," *Journal of Indian Philosophy* 5 (1978): 255–266. For something of the broader historical context, see Wilhelm Halbfass, *On Being and What There Is: Classical Vaiśeṣika and the History of Indian Ontology* (Albany: State University of New York Press, 1992).

3 – For some of the details of this translational strategy and the Indian Buddhist philosophers' objections to it, see, *inter alia:* Bimal Krishna Matilal, "Reference and Existence in Nyāya and Buddhist Logic," *Journal of Indian Philosophy* 1 (1970): 83–110; J. L. Shaw, "Empty Terms: The Nyāya and the Buddhists," *Journal of Indian Philosophy* 2 (1974): 332–343; Mark Siderits, *Indian Philosophy of Language* (Dordrecht: Kluwer, 1991), chap. 4; Arindam Chakrabarti, *Denying Existence* (Dordrecht: Kluwer, 1997), pp. 211–245.

4 – *Bhāṣā-Pariccheda with Siddhānta-Muktāvalī by Viśvanātha Nyāya-Pañcānana,* trans. Swāmī Mādhavānanda, 3d ed. (Calcutta: Advaita Ashrama, 1977), p. 19.

5 – See John Vattanky, *Development of Nyāya Theism* (New Delhi: Intercultural Publications, 1993).

6 – Radhakrishnan and Moore, *Source Book*, pp. 397–398.

7 – Sadananda Bhaduri, *Studies in Nyāya-Vaiśeṣika Metaphysics*, 2d ed. (Poona: Bhandarkar Oriental Research Institute, 1975), p. 10.

8 – Cf. Jitendra Nath Mohanty, *Reason and Tradition in Indian Thought* (Oxford: Clarendon Press, 1992), p. 251: "The Indian philosophers ... cannot distinguish between *de re* and *de dicto* knowledge. All knowledge is *de re*."

9 – On these Navya-Nyāya doctrines see Sibajiban Bhattacharyya, *Gaṅgeśa's Theory of Indeterminate Perception* (New Delhi: Indian Council of Philosophical Research, 1993); Bimal Krishna Matilal, "Awareness and Meaning in Navya-Nyāya," in B. K. Matilal and J. L. Shaw, eds., *Analytical Philosophy in Comparative Perspective* (Dordrecht: D. Reidel, 1985); Stephen H. Phillips, *Classical Indian Metaphysics* (Chicago: Open Court, 1995), chap. 4.

10 – Charles Sanders Peirce, *Collected Papers* (Cambridge: Harvard University Press, 1965), 5.257.

11 – Michael Dummett, *Truth and Other Enigmas* (London: Duckworth, 1978), p. 16.

12 – Thomas Nagel, *The View from Nowhere* (New York: Oxford University Press, 1986), p. 90.

13 – Nicholas Rescher, *Scientific Realism: A Critical Reappraisal* (Dordrecht: D. Reidel, 1987), p. 152.

14 – Ibid.

15 – The proof utilized here was first published in Frederic B. Fitch, "A Logical Analysis of Some Value Concepts," *Journal of Symbolic Logic* 28 (1963): 135–142, though Fitch acknowledges there his own debt to an anonymous referee. The epistemological significance of the proof was subsequently reaffirmed in W. D. Hart, "The Epistemology of Abstract Objects," *Proceedings of the Aristotelian Society Supplementary Volume* 53 (1979): 153–165. For further discussion and references see Roy A. Sorensen, *Blindspots* (Oxford: Clarendon Press, 1988), pp. 121–129. I first learned of the Fitch proofs from the late Richard Sylvan (né Routley) through his (unpublished?) paper, "On Idealism: Its Perennial Message, Its Persistent Misrepresentation, Its Perceived Mistakes," to which I am here indebted. See also Richard Routley, "Necessary Limits to Knowledge: Unknowable Truths," in Edgar Morscher et al., eds., *Philosophie als Wissenschaft: Paul Weingartner Gewidmet/Essays in Scientific Philosophy: Dedicated to Paul Weingartner* (Bad Reichenhall: Comes, 1981).

16 – Cf. Udayana's *Nyāyakusumāñjali* 3.8: "And there cannot be also unity of two contradictories, for the mere statements of them will cancel each other" (as quoted in Bimal Krishna Matilal, *Nyāya-Vaiśeṣika* [Wiesbaden: Otto Harrassowitz, 1977], p. 97).

17 – On such modalities see Arthur Prior, "Diodorean Modalities," *Philosophical Quarterly* 5 (1955): 205–213.

18 – T. Williamson, "Intuitionism Disproved?" *Analysis* 42 (1982): 203–207.

19 – *Nyāyakusumāñjali* 3.2, as quoted in Bimal Krishna Matilal, *Logic, Language and Reality* (Delhi: Motilal Banarsidass, 1985), p. 148.

20 – See Karl H. Potter, *The Padārthatattvanirūpaṇam of Raghunātha Śiromaṇi* (Cambridge: Harvard University Press, 1957), p. 69.

21 – Daniel H. H. Ingalls, *Materials for the Study of Navya-Nyāya Logic* (Cambridge: Harvard University Press, 1951), p. 68 n.

22 – Good discussions of this topic are to be found in Bimal Krishna Matilal, *The Navya-Nyāya Doctrine of Negation* (Cambridge: Harvard University Press, 1968), and J. L. Shaw, "The Nyāya on Cognition and Negation," *Journal of Indian Philosophy* 8 (1980): 279–302.

23 – Strictly speaking, Navya-Nyāya recognizes two broad types of negation: what Ingalls calls "mutual absences" *(anyonyābhāva* = "differences"*)* and "relational absences" *(saṃsargābhāva)* (Ingalls, *Materials for the Study of Navya-Nyāya Logic,* p. 54). The latter type is then divided into three subtypes: "prior absences" *(prāg-abhāva),* "posterior absences" *(dhvaṃsābhāva),* and "constant absences" *(atyantābhāva).* Since it is only the third of these three subtypes that concerns us here, I shall reserve the term "absence" for it alone.

24 – For more on the details of double negation in Navya-Nyāya see: Matilal, *Logic, Language and Reality,* chap. 2.6, and J. L. Shaw, "The Nyāya on Double Negation," *Notre Dame Journal of Formal Logic* 29 (1988): 139–154.

25 – Indeed, elsewhere in his writings Raghunātha himself takes the orthodox line that an absolute absence of an absolute absence of *x* is the same thing as *x:* see Karl H. Potter and Sibajiban Bhattacharyya, eds., *Indian Philosophical Analysis: Nyāya-Vaiśeṣika from Gaṅgeśa to Raghunātha Śiromaṇi* (Princeton: Princeton University Press, 1992), p. 47.

26 – I owe this suggestion to Jay Shaw.

27 – Mādhavānanda, *Bhāṣā-Pariccheda with Siddhānta-Muktāvalī,* p. 100.

28 – Matilal, *Nyāya-Vaiśeṣika,* p. 102; Potter and Bhattacharyya, *Indian Philosophical Analysis,* pp. 61–62.

On Knowing by Being Told

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I

Words are sometimes said to clothe our thoughts and beliefs. But, like some clothes, they usually reveal more than they conceal, often imposing shapes on our ideas which they might have lacked in their naked state. Beliefs put on the dress of language not only when they are exhibited but also when they travel from one person to another. Perhaps this whole sartorial imagery is wrongheaded. The very notion of beliefs or awareness episodes in their prelinguistic nudity may be a myth.

However, while enough attention has been paid by recent philosophy to the phenomenon of expressing or displaying our thoughts, beliefs, or pieces of knowledge through our utterances, the major role of language in instilling information, in causing people to have true thoughts, and in generating knowledge has remained relatively neglected. Too busy with explaining *exhibition*, we seem to have forgotten about the *transmission* of knowledge through the medium of speech. Yet, as has been realized and elaborately articulated by Indian philosophers well over a thousand years ago, true utterances in a certain language are not only *caused by* pieces of knowledge acquired by the sincere and competent speaker but can themselves, in their turn, *cause* genuine knowledge in the unsuspecting audience that is trained in that language. Reading books or newspapers, listening to experts' lectures or radio reports, or checking with parents or eyewitnesses, we come by such important pieces of knowledge as the knowledge that each cell in my body contains twenty-three pairs of chromosomes, that the forest fire in Yellowstone National Park is spreading, or that I was born in September. Some of these pieces of information could have been obtained by some of us *perceptually* or *inferentially*, but all of them may actually be learned from verbal testimony. As H. H. Price pointed out, we not only have to take on trust such facts as how old each of us is, but even our knowledge of what day or date or year it is today is based on the evidence of testimony. Due to the increasing sophistication of the specialized branches of science and technology, we have to swallow more and more information from reliable say-so rather than try to obtain firsthand inferential or directly perceptual knowledge of most facts about the world or know-how about machines. Yet, even now the proposal to count testimony as an independent avenue of knowledge on a par with but not reducible to perception, inference, or memory seems to smack of dogmatism or gullibility.

Until recently, it counted as a standard complaint against some classical Indian theories of knowledge that they recognize "Report of the Reliable" as an accredited source of or evidence for knowledge. After the great 'linguistic turn' took place in the West, comparative philosophers, who used to feel apologetic about the otherwise hardheaded

Nyāya philosophy's concern with word-generated knowledge, started defensively to discover echoes and anticipations of contemporary issues in the elaborate ancient and medieval discussions by Indian philosophers on themes like the meanings of words, sentences, quantifiers, pronouns, proper names, negatives, imperatives, and so on. The sheer opulence of dialectical materials and well-worked-out insights—on issues like the meanings of empty subject-terms, of existence denials, sentence-holism versus word-atomism, secondary (or metaphorical) versus literal (or first) meaning, the role of the speaker's intention in meaning-determination, and so on—sometimes dazzled our eyes. Far too many resonances were traced, rather stretched anticipations were highlighted, and momentous distinctions were slurred over. Among the many confusions (naturally and productively paving the way to clarifications!) that have arisen out of these reinterpretations of classical Indian epistemology and philosophy of language in the contemporary philosophical idiom, haziness about the concept of *word-generated awareness* (*śābdabodha*) is an important one.

The Sanskrit word *bodha* is derived from the same root as *buddhi*, which is announced to be synonymous, at least in the relevant philosophical tradition, with other words like *jñāna* or *upalabdhi*, which mean (usually episodic) "awareness," "cognition," "or apprehension." Interestingly, in modern regional Indian languages, *bodha* sometimes means "understanding" or "grasp of meaning." Hence the natural tendency to interpret *śābdabodha* (where *śābda* means "caused by *śabda* or word") as "understanding of a sentence." But as we look carefully in the literature, we find that what in Western philosophy (and common English) is meant by "understanding of a sentence" is quite different from what in Nyāya philosophy goes by the name of "the awareness generated by the sentence" (alternatively called "awareness of the *relatedness* of the meanings of the individual words in the speaker-intended order"). The point I am making may sound initially to be only terminological. When upon hearing you say that p, I come to know that it is the case that p—I am having word-generated knowledge that p. But this knowledge is by no means describable as my *understanding* of your utterance "P." My understanding of your utterance consists of my knowledge *of* what you mean to say, whereas my word-generated knowledge consists of my knowledge *that* what you say is in fact the case. However, the phrase "knowledge of what you mean to say" can be misleading. That is why, once this terminological confusion is clarified, the issue goes deeper. The more-or-less received wisdom of contemporary Western theory of language is that when a hearer listens to the utterance of a sentence "S" by a competent speaker, she *first* comes to recognize the force and content of the utterance (knows what speech act has been performed) and *then* goes on either to accept or to reject, that is, to believe or to disbelieve,

the content. Let us roughly call this picture "Understanding followed by trust."

About both kinds of putatively speech-generated awareness—namely, *understanding* and *trust*—we could ask the following two questions: (1) Does it deserve the title of "knowledge"? and (2) Is it reducible to sense perception, inference, or memory, or is it a unique kind of knowledge?

But the most momentous contrast between the Western view above and the classical Indian (Nyāya) view of the matter lies in the latter's tendency to reject the "understanding followed by trust" picture. If to understand your statement "Snow is white" is *not* to apprehend (with however shallow a conviction) that snow is white, then what is such understanding an apprehension *of*? The Nyāya—like many contemporary philosophers—does not admit intentional entities like meanings, propositions, or Fregean senses. Unless we admit a beliefless noncommittal state of apprehension (which we might call "mere comprehension"), it becomes difficult to answer this question without losing sight of the distinction between word-generated awareness (roughly, trust) and the so-called understanding. So, Nyāya regards the trusting reception of information as the primary cognitive attitude to meaningful, nonfictional, nonfigurative speech. I wish in this essay to address the following three issues.

(1) Is word-generated awareness (in the sense sketched above) classifiable as perception, memory, or inference?

(2) Does the Nyāya account of the content of word-generated awareness in the general terms of qualificand (subject) and qualifier (predicated property) *fail* to work in the case of sentences in the *nonindicative*—especially *imperative* or *optative*—mood?

(3) Is the Nyāya refusal to accept the "understanding followed by trust" picture based on a mistaken defense of gullibility?

My general thrust would be to try to gather arguments for a *negative* answer to all three questions. I discuss question (1) in sections II, III, V, VI, VII, and VIII. Question (2) is discussed briefly in section IV. Question (3) is discussed in the final section (IX).

II

One significant dictionary definition of the verb "to tell" is "to make known." Under normal circumstances S can make p known to H only if she herself knows that p. Hence, the idiom of "*transmission*" of knowledge. Through the words of a language, the same piece of information (something which will be captured by the Nyāya epistemologists as two or more knowledge episodes with *identical* content structure), as it were, travels from the honest, true-believing, generous speaker to the inquisitive hearer who has mastery over the language in question. This was

once described by John McDowell as the phenomenon of contagion of knowledge:

> If someone knows that p and says that p, then typically someone who hears and understands him is in a position to know that p.[1]

Of course, not all telling is knowledge-generating. The speaker herself could be mistaken, she could lie, she could be joking, she could be telling stories. That is why, when explaining the concept of a reliable authority, the "*āpta*", Vātsyāyana comments:

> By "*āpta*" is meant any informer who has himself somehow directly apprehended the matter and is impelled by a natural desire to communicate facts as he has found them.... This definition applies equally to sages who have had direct vision of truth, to Aryans, and to Mlechhas or heretics.[2]

Two things are to be noticed. First, it is not enough to know the truth. Someone may know the facts, but either because she lacks the desire to pass this knowledge on to others, or because she is too lazy to talk communicatively, or deliberately refrains from telling the truth, or because he has a perverse misanthropy in him, he or she may not tell the truth or state it otherwise. But as long as there is no reason to suspect such abnormal features as mistake, delusion, deception, or defective sensory mechanism, the speaker can conventionally be taken not only to be one who *expresses* his *purport* but also to be one who communicates *facts*, giving us not only a piece of his mind but a glimpse of the world as he has known it.

Second, this is not intended as a defense of overcredulousness. It might appear as if in emphasizing this knowledge-spreading function of speech we are about to forget the notoriety which 'rumor'—typically untrue information—has for its tendency to spread. The admission of words as a source of knowledge is no defense of overcredulousness or gullibility. It is just the robust recognition of the fact that without this straightforward and natural method of handing down knowledge through language, not only religion or common morality but even science or historiography would be impossible. It is not *in spite of*, but *because of* the progress of science that larger and larger amounts of findings, premises, theories, results of experiments, and technical know-how have to be taken on authority or learned directly from uttered or printed words. If each individual or generation had to perceive *directly*, verify inductively, or work out everything from scratch, then, as a famous Sanskrit couplet goes,

> This world would be immersed in total darkness of ignorance, deprived of the light which we call "speech."

Unfortunately, the so called communication-intention theorists of language use, in their enthusiasm to explain the more sophisticated ma-

nipulative use of speech to induce in the hearer appropriate beliefs regarding the speaker's intentions, have tended almost to ignore this basic knowledge-yielding employment of our linguistic repertoire. McDowell draws attention to this feature of communication by reminding us of the evolutionary survival value of the capacity of sentient creatures to spread important news in the most practical way by making significant noises. The alarm cries of some birds at the sight of a predator are surely not used just for the purpose of inducing in the hearer a recognition of the squawker's intention to alarm, but simply to pass on the beneficial results of one individual's perceptual data to other individuals. Of course, the ability to raise a false alarm, epitomized in the tragic fable of the shepherd boy who was taken to be a habitual liar, marks the characteristically human exploitation of language to cry "wolf" when there is none! Michael Dummett remarks somewhere that we fully master the practice of speech only when we can tell or suspect lies. Yet we must not lose our grip over the basic insight that, after all, words stand for objects, and assertions are primarily used to record facts, statements get their meanings from the standard practice of intending and taking them to be true, commands are intended to be obeyed, questions to be answered, and so on. Just as all pretense, mockery, impersonation, and deceit have to be parasitic on out-and-out, genuine, honest behavior, we cannot but take the truth-telling, knowledge-transmitting, information-instilling use as the standard use of language. When the real wolf comes, we have no other choice but to cry "wolf" again!

III

The following story of the genesis of a standard utterance is related by Mathuranatha (in the seventeenth century) at the beginning of his gloss on the fourth part of *Tattvacintāmaṇi.*

> At first, the speaker comes to apprehend a certain state of affairs (which will eventually be the complex meant by the sentence). Then he becomes aware of his own awareness. Next he desires that another person should also acquire such a piece of awareness. As he recognizes that the utterance of a certain sentence should produce this desired occurrent belief in the other person, he wishes to utter such a sentence. Realizing that the exercise of the appropriate vocal chord and other parts of the mouth, and so on is both within his powers and conducive to the fulfillment of this desire of uttering a sentence, he tries to perform those vocal and other phonetic acts whence the successive distinct acoustic events happen, and thus emerges that string of articulate sounds which we call the utterance of a sentence.[3]

The story on the receiving end runs somewhat as follows. Sometime earlier, the hearer had come to learn either spontaneously or by explicit training, a series of such meaning-rules of the form "From this *word* that *thing* is to be understood" (where *words* include nouns, verbs, participles, suffixes, verb inflectors, and so on, and *things* include particular sub-

stances, qualities, relational properties, universals, actions and events, numbers, and so on) about all the individual words occurring in the sentence issued by the speaker. He must also have learned how, semantically, to encash features of the sentence like word order, implicit contextual factors (if any) such as may be needed to disambiguate equivocal expressions by determining the speaker's *intention* on that particular occasion, and he must have cultivated a general sense of what sorts of objective combinations of things, properties, and relations meant by the words are (or are not) *fit* to be entertained as actually obtaining. Now, as he hears these words, his episodic or dispositional memory of their individual meanings presents to him the meant items, first individually and then as held together. After he comes to hear the last phoneme, he apprehends the contiguity of the mutually relevant words, perceives their mutual syntactic, grammatical, and semantic dovetailing, believes or at least suspects the meant complex to be *fit* to be actual, and then firmly believes that those meant entities are in fact related to one another in the alleged order by the intended relation. If, in the actual world, the entities *are* so related the resulting belief amounts to knowledge; if not, it is an error.[4] In either case it is a special sort of belief or awareness which is obtained through listening (with comprehension) to the well-formed utterance of a communicative speaker. If, in answer to a self-enquiry or an epistemic challenge in the form "How did I/you know this?" or "Why do you believe this?" one must reflectively offer an honest introspective report, the standard form that the report takes is "*I heard it*" or "*I was told*" (one never says, in such circumstances, "I guessed" or "I inferred"). Appeal to the reliability, sincerity, seriousness, and so on of the speaker and so on or any coherence criteria or pragmatic success and so on comes at a subsequent stage when, according to Nyāya, you are not justifying or giving evidence for *what* you know but justifying or giving evidence for the claim *that* you *know* it.

IV

There is one problem very likely to loom large in any project of interpreting traditional Indian materials in this area in the contemporary Western idiom: the problem of the cognitive content of nonindicative utterances. Imperative or optative sentences like "Bring the cow" or "Beat the cow with the stick" are given in Indian epistemology as illustrations of knowledge-generating utterances, quite indiscriminately along with straightforwardly indicative utterances like "Buffaloes are grazing by the side of the river" or mixed statements like "Here comes the son of the king; let the man be driven out of the way!" This juxtaposition of commands and assertions is by no means careless or accidental. There were other rival schools (apart from the Nyāya, upon which we are basing our account here) which regarded only religious and moral injunctions, hence

utterances in the imperative mood, to be knowledge-generating. Without going into intricate detail concerning their views about scriptural (Vedic) sentences, we can just note here that such imperatives were taken by them to be on the one hand uncaused or unuttered by any human or even divine author or speaker, and on the other hand conveying absolute obligatoriness of certain rituals or prohibitedness of certain actions. As such, these commands could not possibly be *false*, (or even true) nor could their content be known by any other direct means, for perception or generalization therefrom could hardly ever tell us what ought to be done in a deontological sense. Some modern interpreters of such classical Indian views have tended to think that it is the replaceability of testimonial evidence which makes it unworthy of epistemic prestige in the case of statements of fact, whereas in the case of categorical imperatives, its very irreplaceability makes testimony respectable as a source of knowledge of duty. What was novel and—in the traditional Indian scene—courageous of Nyāya was to extend the domain of *śabda* (word) as a source of knowledge to ordinary matters of fact—flouting deliberately the stricture imposed by other schools of thought as to the assignment of specific sorts of knowables to specific ways of acquiring knowledge. You could come to know the same objects or same sorts of things through many alternative ways of knowing. One can come to know that there is fire on the hill by walking up to the hill and observing the fire for oneself, or from a distance infer it by seeing smoke, which one has ascertained first as an invariable mark of fire, or from trustfully understanding an eyewitness' utterances to that effect.

To come back to our original uneasiness about the informational content of commands or requests or moral injunctions: for one thing, we must notice that the verb "to tell" is also used most naturally in the context of an imperative utterance. Just as someone *tells me what happened*, someone *tells me what to do*, where to go, what to bring, and so on. So, somehow the notion of 'what is told' must include both states of affairs which can or cannot *be the case*, and actions which should or should not *be done*. The Nyāya theory of action has a general rule: from cognition flows desire, from desire volition, from volition effort, and from effort the actual performance of the action.

The standard case of action-motivating desire comes from a triple awareness: (a) awareness that performance of the action will produce desirable results, (b) awareness that it will not produce undesirable results strong enough to counterbalance the former, and (c) awareness that such an act is within the power of the actor. Now, when S tells H to "Bring the cow," what H learns immediately from the utterance is the following: the addressee (in this case H, reflexively identified as "I myself" when the information is *received* and as "you" when it is *passed on*) has to be an agent of the act of bringing the cow. Since information or messages

received from utterances must be capable of turning into knowledge—and knowledge is somehow essentially linked up with the *truth* of the content—the informational content must be such that it can be *true* (or false) on standard appropriate occasions. As we know from the now-notorious problems of the separation and marriage of the assertoric force from/with the neutral content, in the Western analytic tradition, the only form which is suitable to bear *truth* seems to be the indicative form; thus the embedded content even of imperatives had to be construed in the qualificand-qualifier form, which is the Nyāya substitute for the Western subject-predicate form of "basic combination." Orders are not as such capable of being *true* or *false*, hence Dummett's suggestion that we modify their correctness condition as *obedience conditions*. So the troublesome bit, namely "*a* has to be *f*" or "make *a* become *f*," in our initial construal of the content of an imperative utterance is reparsed as a *kind* of predication, where the predicated property was not apprehended as already actually residing in the qualificand or subject, but as "intendedly residing" or "commandedly residing" therein. We must realize, of course, that for *f* to commandedly reside in *a*, *f* need not *somehow* actually reside in *a*; all it means is that *a is asked or desired to have f*. Hence the truth-biased reconstrual of the message passed on through "Bring the cow" runs as follows:

> The addressee is the seat of the commanded/desired agency, which is conducive to the action of bringing, which has the cow as an accusative.

To use Matilal's notation here, the content will look like this:

Q (you, Q (agency, Q (Bringing, Q (accusativeness, Cow))))

However, we must be cautious to interpret the *second* "Q" as standing for a special intentional qualification. It still remains difficult to imagine how the conditions of knowledgehood of the belief resulting from an imperative sentence will be enunciated upon this allegedly uniform account of meaning which somehow skirts the difficulties of the *sense and force* model. Obviously, it would be quite ludicrous to insist that for the command to be 'correct' (that is, for it to be knowledge-generating) the addressee should already *have* the agency toward the action which he is asked to do. No command to shut the door can be felicitously issued to one who has already shut it. Indeed, it is the *absence* of the agency to the action commanded which, normally, entitles the addressee to be asked to do it. But here, again, we seem to have missed the mark. We were not looking for the conditions under which there exists a *point* to issuing the command. The *point* of the utterance has to be distinguished from the *message* encoded in it. In this case, the message seems essentially to *involve* the idea of the addressee's being *required/desired/obligated* to perform an action. Hence the command is rightly understood if and only if one knows *what action the addressee is desired to*

perform, which translates in the qualification idiom as: *of what speaker-desired action the hearer is to be an agent.* This is how, roughly, uniformity of interpretation is achieved across indicative and imperative forms of utterances. When we come to think of it, we do quite naturally learn from 'instruction' (for example, "First remove lid, then unscrew handle...") in printed manuals without bothering to bring in the speaker. What knowledge do they generate in us? When I read *commands* (in a manual or on a computer screen), I know *that* I am supposed to remove the lid or press the "start" key. Quite straightforwardly I (the addressee) am the subject or qualificand and "being supposed to do this or that" is the predicate or qualifier. Thus the awareness generated by the imperatives doesn't have to bring in the speaker (there might be none) into the content.

V

With these preliminaries provisionally cleared up, we can now approach our central question: is verbal testimony an independent way of acquiring beliefs (which may turn out to be pieces of *knowledge*)? Gangeśa (early fourteenth century), the father of the New Nyāya, rejects the suggestion that testimony is not a source of knowledge *at all* rather summarily with a quick pointer to a self-refutation. When the hypothetical discreditor of testimony *tells* us: "Words can never give us knowledge," how are we to take *that* statement? Do those words uttered by the antagonist of word-generated knowledge give us any knowledge? If they themselves do not convey any knowledge then the antagonist's statement is simply not *true*. If that statement is true, that is, if those words themselves convey knowledge, then words do, on this occasion at least, generate knowledge in us and hence the falsity of the antagonist's contention. There is a patent performative contradiction in stating in words that words can never arouse true beliefs. But such an easy victory was not to Gangeśa's taste. So he considers the possibility that maybe those words of the skeptic or the heretic arouse in us a sort of inner mental awareness which can reveal the unreliability of directly word-generated beliefs without itself being such a directly word-generated belief. All we have to prove in order to evade self-refutation is that such a mental awareness is a kind of perception or inference rather than itself a piece of special testimonial knowledge. Thus the question whether testimony is *at all* an admissible avenue of knowledge eventually reduces to the question whether all alleged cases of knowledge by testimony are reducible to cases of memory, perception, introspection, or inference. Before we take up this real issue of independence or irreducibility of testimony as it was discussed in late medieval *Indian* epistemology, let us look once more at the corresponding *Western* scene.

Hume was one of the few modern philosophers in this tradition to

attempt a sustained account of knowledge from testimony, and his discussion in the section on *Miracles* in the *Enquiry* (section X) has since then come to be regarded as the standard take-off point. He does not dispute the fact which has been reemphasized in more recent times by J. L. Austin as follows:

> If asked, "How do you know the election is today?" I am apt to reply "I read it in *The Times*" and if asked "How do you know the Persians were defeated at the Marathon?" I am apt to reply "Herodotus expressly states that they were." In these cases 'know' is correctly used: we know 'at second hand' when we can cite an authority who was in a position to know (possible himself only at second hand). The statement of an authority makes me aware of something, enables me to know something, which I shouldn't otherwise have known. It is a source of knowledge.[5]

All that Hume insists is that our reliance on witnesses, historians, reporters, and experts is *derivative* of our reliance on inferences based on inductive generalizations from observations of constant co-occurrence. Thus the threat to testimony, even here, is the threat of *reduction* to inference or, more ambiguously, to customary observation or experience. But as Coady (1973) has ably argued,[6] Hume's program of reduction can be damaged by a destructive dilemma. When Hume argues that we trust others' words because *we* have, in the past, experienced them to be true, what does he mean by "our experience"? If he means the experience of a *single* person (namely, the one who draws this conclusion from an inductive generalization treating the words as inferential *signs* of the truth of the report), then the diagnosis is simply false because the range of observation of a single person hardly justifies any such claim to know such a general connection between assertions and facts. Simple reports like a letter from a friend which arrives by post and tells us that the friend is writing from thousands of miles away, could not be trusted with any degree of certainty if one had first to ascertain by observation all by oneself all the relevant *types* of facts which are involved in the postal path of a letter arriving from a considerable distance. As we pass on to more specialized scientific information, the observational responsibilities implied by a plausible claim of an inductively acquired belief become too absurdly enormous to be discharged by a single individual with limited time, expertise, and cognitive equipment. The only other alternative is to include *others' experience*, or a communal notion of experience in the sense of "we have experienced in the past." But the moment we do that we are bound to beg the question about our trust in testimony because the only standard way we come to know of others' experiences at such a sophisticated level of confirmation requirement is to hear their avowal or verbal reports. So the Humean attempt to reduce testimony to empirical reasoning is either completely unrealistic or circular.

Another sphere where the role of testimony is almost irreplaceable is our knowledge of the meanings of words. At the superficial level, we have no conceivable way of challenging the authority of dictionaries and our language teachers. To insist that one can "look up" the lexicon on one's own, or "observe" usage instead of relying on the instructor's words, would once again be circular, for the role of perception in such "looking up" or "seeing usage" is deceptive. What we are basically doing to know "what means what" is to place trust on the expert's or native user's explicit or implicit, formulated or contextual definitions of word meanings. At a deeper level, Putnam's notion of division of linguistic labor brings out clearly the role of testimony in language acquisition. When the chemist tells me with appropriate demonstration of a certain substance that "This is sodium sulfate," I immediately come to know what that term means. How? By testimonial evidence, to be sure! Such facts about *meaning* actually determine our knowledge of facts about the *world,* in ways much discussed by Quine, Davidson, and Putnam, and both sorts of facts are thus seen to be known through trustful or—more accurately—distrustless comprehension of the utterances of competent speakers. We do not have to establish the separate trustworthiness of the source; it is enough if no evidence to the contrary is already available. So, the question is not at all whether testimony is a source of knowledge. It is simply dishonest to doubt that. If fallibility of our sensory equipment does not tell against the reliability of perception, and the general skepticism about validity of inductive inferences can be met by a naturalistic or pragmatic response, it will be sheer prejudicial use of double standards to refuse the title of knowledge to testimonial true beliefs on the ground that all understandable utterances *could* be generally false. Indeed, as we shall try to argue toward the end of this essay, understandable utterances *could not* be mostly or generally incorrect, and we must therefore suppose that testimonially acquired beliefs do merit as much general presumption of truth as do our direct reports of perception. So the question, to repeat, is not whether the words of others constitute a source of knowledge at all, but whether they constitute an *independent* source of knowledge.

VI

There was a school of classical Indian thought which did not recognize any other means of knowledge except sense perception. Naturally, they either had to reject most of our nonperceptual knowledge claims or somehow had to reduce them to perception. Now, the best way to classify our knowledge obtained from hearing and comprehending the true utterance of a generous, unsecretive, and competent speaker as perception is surely not to insist that, through the words, we actually see or touch or taste or smell the objects talked about physically. To listen to

an account of any incident would then have to be something like the experience described by Aldous Huxley in *A Brave New World*, of watching a "Feelie" (where not only sight and sound but all of the five aspects of sense experience are reproduced). No ordinary contact between sense organs and the objects about which information is orally received could be postulated. Hence the perceptualist reductionists resort to the so-called extraordinary contact, called contact-through-memory-awareness (*jñāna-lakṣana-sannikarṣa*). It could be held that because, on some previous occasion or other, the hearer must have perceived individually the items or kinds of items talked about by the speaker, his memory of those objects (including substances, qualities, relations, and so on) aroused by the use of the relevant words serves to establish an extraordinary contact between his senses and those items themselves—and thus the communicative intent becomes perceptually presented to him by his listening to the utterance, given that he is semantically trained. Against this suggestion, at least three strong arguments have been given.

First, there is a phenomenological, introspective evidence to the effect that what we learn from a sentence is not immediately afterwards felt as something that we have seen, or directly perceived, but as something which we have "heard" in that special nonsensuous sense of hearing in which we hear messages rather than just noises. Although after some very lucid or vivid verbal explanations we make the remark "I see" or "I can almost feel it" (hence the analogy with that extraordinary type of perception of sandalwood as *looking* fragrant or that of a rotten pastry as *smelling* sour), our reception of verbally communicated information is not intuitively felt to be *direct* or *presentative* in nature. (Of course, it would be rash to conclude that since it is *indirect* it must be *inferential*, as Fricker [1987] seems to have done.)[7]

Second, the order or direction of qualification involved in the complex content of the qualificative awareness resulting from hearing a sentence is irreversibly determined by the word order and the nominal case endings and other inflective marks. Thus from an utterance of the sentence "the table is brown" we shall never have the awareness where the *color brown* figures as subject and *inhering in the table* figures as the qualifier. It has to be an awareness of the table qualified by the brown color. But the qualification structure would have been reversible as long as the fact captured remains the same, had the experience been *perceptual*. When I *see* that the cat is on the mat I can be correctly described to have seen that the mat is under the cat as well. Direct access gives us a freedom to rearrange my empirical content while testimonial knowledge remains bound to the order dictated by the words.

Third, once we rely on memory-assisted perception, we have to include in the content of our alleged testimonial knowledge all that I am reminded of by the utterance or at the time of listening to it. In

perceptual experience, the subject is well known to be helplessly at the mercy of the senses, and when the links of stored past experience are added, the chances of being perceptually presented with data far exceeding the bare meaning of the utterance are very high. We might be reminded of some accidental feature of the speaker (that he is a Californian, or has blocked nostrils, for instance) by the special accent or tone which we cannot help hearing along with the utterance. If the utterance were "Oxford is a boring city," the resulting perceptual content would be something like the proposition that *a Californian believes that Oxford is a boring city.* But that is not the word-generated belief that we wished to capture by the perceptual reduction.

Actually, perceiving the mere words never gives us the putatively *perceptual* knowledge of the reported fact. We have to be aware of the contiguity of the words uttered, their syntactical 'expecting' of each other, and their fitness to represent a situation which is not known to be nonactual, and so on, and if all these conditions are fulfilled, we need not construe the resulting knowledge as a memory-linked, extraordinary perception artificially confined only to the properly word-recalled objects, but can more parsimoniously and realistically admit that this was a noninferential, nonperceptual, word-generated awareness of the meant relation between just the meant entities—no more, no less.

VII

If it is not reducible to perception, then our putative knowledge from other's speech is even less likely to be regarded as a straightforward case of remembering. We can come to understand and have true beliefs about situations which we *never* witnessed perceptually before we heard the sentence which describes the situation. If testimonial knowledge were to be a subclass of memory cognition, then we could claim to be informed only by sentences which describe a state of affairs which we have, ourselves, directly experienced before. The whole point of telling others about places, subjects, events, and discoveries of which the listeners have no direct experience would be foiled.

VIII

We can now consider a few of the attempts to reduce word-generated awareness to inference. Two types of inferences have been proposed by the philosophers (Vaiśeṣika school) who try to subsume testimony under inference, namely, those which revolve around the words or the utterance itself and those which revolve around one or more of the *objects* whose mutual relatedness is asserted by the utterance and grasped by the audience.

To consider briefly the first sort of inferential reduction, suppose the sentence uttered is "That cow is white." The inferential reformulation of the knowledge generated by this cluster of words will run somewhat as

follows. (We are following the Nyāya model of inference where there is a subject of inference, that is, *a place, pakṣa,* for example, a hill, in which a predicated property, *the inferable, śādhya,* for example, a fire, is established, via the presence of a sign, reason, middle term or *mark, hetu,* for example, smoke, which is known to be connected with the inferable by a relation of *pervasion, vyāpti,* or invariable unconditional concomitance.) The words "that," "cow," "is," and "white" (= the place) have the property of having been uttered due to or preceded by an awareness (in the speaker) of the purported relation between the purported qualificand and the purported qualifier (= the inferable), because they constitute a string of words connected to each other by syntactic and semantic expectancy and compatibility of meanings, and so on (= the mark).

But even if the inference goes through, it only makes us know, if anything at all, the fact that the speaker himself, before uttering the sentence, must have believed that such and such is the case (that the cow is white). How does that generate in the hearer the same belief?

For one thing, the features of a sentence which serve as the "mark" of an inference—like contiguity and expectancy of words, fitness of the meant complex of entities, and so on—must be *known* and firmly believed in, in order that the inference can be epistemically effective. We never arrive at the conclusion of an inference from a shaky awareness of the reason, ground, or mark. Yet it is well-established that we do not have to be certain about the mutual expectancy of the words; it is enough if they, *in fact,* have that feature. We definitely do not need to have a prior firm belief in the factual fitness of the meant content in order to acquire knowledge from the utterance of the words. It is enough if we can entertain the possibility of the individual meanings of the constituent words to be factually combined. (We do not receive any information, even doubtfully, from a sentence like "Mrs. Thatcher had three wives," because we have a firm belief in the *unfitness* of the content.)

The preceding inferential reconstrual, therefore, in a way yields a belief with both *more* and *less* content than the belief which it was expected to account for. It is richer in content than the alleged testimonial knowledge because it is a belief about the speaker's belief and not about a cow, which is what the disputed testimonial knowledge is about. Each time S utters the sentence "a is f," S does not manage to or want to *say* that S believes that a is f. The latter involves references to S and S's mental states (its belief) besides a and f. Gangeśa at this point anticipates the problem of referential opacity of intentional contexts and says that we *cannot* argue at this point that, after all, in knowing S's belief about a's being f we also come to know that a is f. This may seem to be the requirement if one follows *blindly* the Nyāya account of the causal mechanism of all multiply qualificative cognition. We could not be aware of a multiply complex qualificative content, for example, Q (Q (A, f),

Q (B, G)), unless we are first aware of each embedded qualified qualificand and qualifier. Unless you believe that the stick is red you cannot come to believe that the man is carrying a red stick. Similarly, if you read, as Nyāya usually does, all awareness in a *de re* manner, then, to be aware of S's awareness of a's being f, you have to know first that a is f, because (again, to use Matilal's notation) the content of the belief about S's awareness will be

Q (S, Q (awareness, Q (a, f)))

—and in order to arrive at the whole content you must causally and epistemologically work your way back from the innermost qualified content.

But to this Gangeśa raises the insightful objection that, if this were always required, then whenever we ascribed a mistaken belief to another person we would ourselves be mistaken. Thus, God, being aware of all our errors, will actually have to be in error Himself. This brings out why the conclusion of the inference gives us *less* information than what the sentence conveys. Hence, our inference about the utterance U being generated by the speaker's belief that p would not take care of our word-generated awareness that p is directly generated by our listening appropriately to the utterance U. There are many other sophisticated and more carefully constructed versions of the attempted inferential reading of testimonial evidence, but let us pass on now to the other type of inference, namely, where the meant entities themselves figure as *subjects* or *places* where some relevant properties are inferred.

Take the sentence: "John is ill." This generates in anyone who has mastery of English, who knows who this John is, and who does not question the credibility of the speaker, the belief that John is ill. Is this belief inferentially obtained? Could it be an inference *about* John (whom the hearer has seen before and now is reminded of by the utterance of his name), an inference to the effect that he has the property of illness (and thus that the predicated property will be the *inferable* and John will be the *place* or subject of inference)?

What will serve as the *mark* or ground for such an inference? Obviously, we have nothing to go by except some features of the words or the sentence as heard and interpreted by the speaker. But the features of words like contiguity, expectancy, and so on could not be *marks*, because the marks and the inferable must be capable of residing in the same locus; at least the mark should be believed to reside in the subject of inference. But features like contiguity or expectancy are syntactic and semantic features of the *utterances* which cannot be looked for in *John* or any of the meant entities. So the mark will be essentially faulty. In response to the difficulty above we could somehow manipulate the *mark*

so that this defect of *unavailability* in the *place* of inference does not vitiate it. We could dress up the inference as follows: John (= the place) has the property of illness (= the inferable), because he is recalled by the word "John" in a sequence of words where the other words "is ill," meaning what they do, have the property of "expecting" the word "John." But to tighten up this inference into a valid form, we have to add the semantic feature of "fitness" of the meant entities—once again, because we can never validly *infer* the actual obtaining of the state of affairs reported by an utterance by merely arguing on the basis of syntactic or grammatical features of the utterance. Once we presuppose knowledge of such a semantically strengthened *mark*, we shall actually assume, within the premises of the inference, a prior knowledge of the *truth* of the information, thus rendering all knowledge from testimony into a reknowing of the already known. The inferences become epistemically circular, and the essential freshness of testimonial knowledge is lost.

IX

I started by distinguishing between understanding and word-generated knowledge. The distinction is not drawn in terms of truth or falsity or correctness or incorrectness. There is no tendency in Nyāya to hold that word-generated awareness is always *knowledge*. We can have false belief generated by believingly comprehended false sentences. The contents of such false beliefs are neatly explained by the general Nyāya technique of assigning misallocated intentional *roles* to bits of the real world, without postulating Fregean false thoughts or Moorean propositions as nonactual floating targets of shared false beliefs or any such twilight entities! Even such false beliefs are word-generated beliefs. So the problem is not with false awareness of contents but with *unbelieving* awareness of contents. Even for one special sort of unbelieving awareness of contents which may result from a sentence known by the hearer to be semantically unfit, that is, patently false, Nyāya has an account. This is the notion of a conniving or mock awareness which is exploited in giving an account of our interpretation of fanciful tales or our attitude toward a contention which we are going to refute. Fitness is no longer a condition; it is rather that a firm awareness of unfitness causes such fictional apprehension of unfit contents. But it seems really like a lacuna in Nyāya philosophy of language (somewhat compensated for by the Grammarian philosophers, who were happier to suppose such intentional entities with ontologically emaciated status corresponding to empty terms or false sentences) that nothing like a propositional content is ever admitted to serve as the object of a belief-free grasp of the meaning of a sentence. It has been established almost without controversy in Western epistemology and philosophy of language that we must grasp the content before judging the content to be true. Although Frege himself drew our attention repeatedly to the

informational vacuity of the adjective "true" so that knowing that p, and knowing that p is true, could always collapse to the same thing, it was he who insisted upon a distinction between the three acts of: (1) apprehending thought content, (2) judging it to be true, and (3) asserting it to be true. More recently, Gareth Evans has explicitly formulated the principle of *belief-independence of informational states*:

> [T]he subject's being in an informational state is independent of whether or not he believes that the state is veridical.[8]

But the examples that he gives are of illusions and false impressions which persist even after clear recognition of or firm belief in the non-veridicality of the experience. It is unclear, however, how, without positing ontological entities like Fregean *thoughts* or *propositions* (subsisting but not existing), one can call such states "states of *knowledge*." If such beliefless understanding is called knowledge (and sometimes it is said that such knowledge is more definitely obtainable from hearing sentences in a familiar language than *knowledge of the fact* reported in the sentence), then what is it a knowledge of? To answer that it is the *knowledge of meaning* gets us nowhere. If we want to retain our robust sense of reality then we cannot claim to have knowledge of some entities called 'meanings' without *believing* that such meanings are there in the world for us to know them. To continue to insist that the *being there* of the meant content does not constitute the existence of the fact which the sentence would have pictured if it were true is to be left with only one alternative apart from the unpalatable Fregean third realm of the senses, namely, Wittgenstein's Tractarian notion of states of affairs which might or might not exist.

I am myself very much inclined to do justice to what Evans calls the "most subtle and complicated phenomenon" of the ontologically noncommittal language games of giving and receiving information without the full load of belief in their reality. Yet it seems unavoidable to have the believing awareness of content as the *standard* and *normal* case, and build our theories of unbelieving understanding (for example, of jokes or fictional sentences) *derivatively* upon them. To make an account of a normal, serious, information-instilling use of language necessarily go through this murky state of belief-free presentation of contents (when we do not know where in our ontology to accommodate such floating contents) seems to be inviting obfuscation! I am sure that we do unbelievingly understand a lot of utterances, but it is too much to argue that all knowledge of facts through testimony has to go through this noncommittal state of belief-free information intake.

It is only when we have a two-step theory like the one I have been arguing against that we tend to treat the end belief of the credulous audience as inferential, and often inadequately warranted at that. Inter-

estingly enough, Fricker calls the so-called second step (coming to believe that the grasped content is actually the case) the *first-level hearer's belief.* Her notion of *second-level hearer's belief* is, of course, different from that of understanding; it is not belief-free. It is a belief, not about the world, but about the speech act performed by the speaker. Nyāya will have no trouble with that. Surely when I hear you utter a sentence, I perceptually recognize that you have made an assertion with a certain content. This could be perception. I can also make an inference from this to the effect that you *want* to tell me something by the use of that sentence. But this is not what Nyāya would mean by "word-generated knowledge," because your words did not say "I am making an assertion that. . . ." To be *informed* by your assertion is to believe that what you assert is the *case.*

And this belief can turn out to be *knowledge* when the assertion is true and my apprehension of it follows the intention of the speaker and the grammatical and lexical rules of interpretation of that language. To continue to cling to the view that my (second-level) knowledge that an assertion has been made (and so on) is somehow securer and better justified than my claimed knowledge that what is asserted is the case is to succumb to the skeptical pressure—which Fricker does—*that all intelligible speech could be consistently and systematically* taken as *false.* Thus Fricker draws the corollary from her *inferential* account of first-level hearers' beliefs (the Nyāya *śābdabodha*): "that it is perfectly coherent to suppose an individual who understands others' utterances perfectly, and yet never believes what they say." She goes on to say that such an individual would indeed be "odd." But this word of disapproval is misleadingly mild. I think it could be shown following Davidsonian lines that entertaining such uniform unbelief would deprive the distrustful interpreter of even his capacity to *interpret* correctly. "Too much actual error robs a person of things to go wrong about."[9]

Of course, knowledge is not easy to come by. We must be very cautious. But, the skeptical possibility of the entire web of our beliefs about the world being massively mistaken is no *more* infectious or genuinely threatening to testimony-transmitted beliefs than to our perceptual resources or to our nondeductive inferences. If all this sounds like a defense of gullibility then gullibility needs some defense.

NOTES

1 – John McDowell, "Meaning, Communication, and Knowledge," in *Philosophical Subjects: Essays Presented to P. F. Strawson,* ed. Zak Van Straaten (New York: Oxford University Press, 1980), p. 135.

2 – Vātsyāyana, *Nyāyabhāṣya* 1.1.7.

3 – Mathuranatha, T. C. (M)-7-8.

4 – Compare this with an account given roughly four hundred years later: 'Specifically, when S & H are masters of a common language the following can happen: A belief of S gives rise to an utterance by him, which utterance produces in his audience H a belief with the same content; and all this happens in such a way that if S's belief is knowledge then we may allow that title to H's belief too" (Elizabeth Fricker, "Epistemology of Testimony," *Proceedings of the Aristotelean Society*, Supplementary volume [July 1987]).

5 – J. L. Austin, *Philosophical Papers* (Oxford: Oxford University Press, 1970) pp. 81–82.

6 – C. A. J. Coady, "Testimony and Observation," *American Philosophical Quarterly* 10, no. 2 (April 1973).

7 – Fricker, "Epistemology of Testimony." (See note 4 above.)

8 – Gareth Evans, *The Varieties of Reference*, ed. John McDowell (New York: Oxford University Press, 1982), p. 123.

9 – Donald Davidson, *Inquiries into Truth and Interpretation* (New York: Oxford University Press, 1984), p. 200.

Arindam Chakrabarti

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NYĀYA THEORY OF DOUBT

JITENDRANATH MOHANTY

I

The Nyāya logic contains a theory of doubt. A preoccupation with the nature, origin and structure of doubt seems out of place in a logical system inasmuch as logic has been taken to be concerned, speaking rather broadly, with formally valid thought abstracted from its psychological context. Now, Nyāya logic—in fact all Indian logic—does not conform to this conception. It is in a broad sense coextensive with, and indeed indistinguishable from, a theory of knowledge, and concerns itself with all kinds of knowledge, the non-propositional and the invalid ones not excluding. In a narrower sense it is of course a theory of inference.[1] But even as a theory of inference it does not (i) concern itself with the bare form, though some amount of formalism has been developed, and (ii) it does not separate logic from psychology in a way that western formal logic has done. Consequently, it is as much interested in the psychological conditions of the origin of a certain type of knowledge, say e. g. of inference, as in the conditions of its logical validity[2].

It is in the light of these remarks about the general nature of the Nyāya logic that we are to understand the reasons for its preoccupation with doubt. For, inquiry (or, as the Nyāyabhāṣya says, *pramāṇairarthaparikṣaṇām* i. e. the attempt to determine the nature of the object with the help of the various sources of true knowledge) presupposes a prior state of doubt ; though the Nyaya allows for the case where we make an inference even when there is prior certainty, there being however a special desire to infer. The fact remains however that apart from such cases of intellectual curiosity to provide reasons for what one already knows for certain the most important stimulation for making an inference is provided by a doubt about the presence of the *sādhya* in the *pakṣa* (e. g. of the fire in the hill

1 in the sense e. g. in which Vātsāyana defines *Nyāya* as *Pratyakṣāgamāśritamanumānam* (Bhāṣya on Nyāya Sūtra 1. 1. 1.)

2 What is more, the Nyāya goes to the extent of holding that a formally invalid inference is even psychologically impossible, the socalled *hetvābhāsas* being, not errors in inference, but conditions which render an inference psychologically as well as logically impossible,

It is further important to bear in mind the fact that for the Nyāya, as for most systems of Indian philosophy, doubt is a species of knowledge, so that if I have a doubt of the form 'Is S p or not ?", most Indian logicians would say that I am having a knowledge—though not a valid one about S. This rather strange contention, so much at variance with both the philosophical and the ordinary usages of the English word 'knowledge' may be accounted for in either of two ways. It may be either that the Indian philosophers, supported by the conventions of the Sanskrit language are using the word in such a wide sense as to include even doubt and error. Or, it may be—and this seems to me to be the more reasonable account—that the Sanskrit word '*Jñāna*' should not be rendered into the English word 'knowledge', so that doubt and error are species of *Jñāna* but not of knowledge. '*Jñāna*' means any conscious state which is characterised by a reference to an object beyond it, and surely doubt and error are states in which we are conscious *of* something. To be conscious of something amounts, according to the Nyāya, to having a *Jñāna* about that object.

There are various classifications of *jñāna*, the most usual one being into *anubhūti* and *smṛti* (memory). The former may conveniently be defined as all *jñāna* other than memory. *Anubhūti* again is usually subdivided into *pramā* (or true) and *apramā* (or false). A true *jñāna* is one in which the object is known exactly as it is, and a false one is one in which the object is known as what it is not.[3] False *jñāna* is either doubt or error. It may be noted that the exact equivalent of the English word 'knowlede' is, in this scheme, '*pramājñāna*'. Doubt is a kind of false *jñāna.*

Since it has now been pointed out that '*jñāna*' is not strictly synonymous with 'knowledge', we shall henceforth in this paper use the word 'knowledge' *as if* it were so synonymous, and leave the matter at that with the hope that there is no further scope for misunderstanding.

II

The *Siddhāntamuktavalī* defines doubt as a knowledge which is *ekadharmikaviruddhabhāvābhāvaprakārakam*, i. e. a knowledge which

3 Memory also is *apramā*, but not in the sense in which doubt or error is so.

has (two) contradictory *prakāras*—one positive and the other negative—but referring to the same substantive. From amongst the host of definitions to be found in the Nyāya literature, this one may be singled out for its precision and simplicity, and may be worthwhile to fix upon it. For an explanation of the definition it is of course necessary to prefix a few words about the concept of *prakāra*.[4]

It is well known that according to the Nyāya, knowledge is ontically formelss (*nirākāra*) and owes its determinations to its object. It is however capable of being logically analysed. Possibility of such analysis presupposes that knowledge has forms of its own in a quite different sense. But what precisely is this sense ? The Nyāya no doubt advocates a direct realism, and holds that knowledge in an important sense has no forms of its own, that it is *nirākāra*, its specific forms being derived entirely from its object. However, the Nyāya also believes in the possibility of analysis of knowledge, which presupposes that knowledge has its constituent logical elements and relations.

In primary unreflective attitude, knowledge is directed towards its object but not towards itself. The content of knowledge is brought to light only in the subsequent reflective attitude. In this reflective awareness, it is the contents of the primary knowledge that are directly intended, whereas the object of the primary knowledge is intended only as ancillary (*puchchhalagna*). All such contents of knowledge which reflection discovers are brought under one category, technically called *viṣayatā* which again is further subdivided into three sub-categories : *viśeṣyatā*, *prakāratā* and *samsargatā*. *Viśeṣyatā* is the general title for all knowledgercontents referring to substantives *prakāratā* for all contents referring to adjectives, and *samsargatā* for those that refer to relations.[5]

For illustration, consider the knowledge expressed in the judgment

4 For a more detailed account of this and the allied concepts see my *Nature of the Prāmāṇya Theory* II, Our Heritage, Bulletin of the Department of Post-graduate Training and Research, Sanskrit College, Calcutta, Vol. VIII. Part I, pp. 35-52.

5 Further elaborations of these concepts, howsoever necessary, would take us beyond the scope of the present paper. See reference given under footnote 4. Be it noted here, to avoid any further misunder standing, that the epistemic distinction between *viśeṣyatā* and*prakāratā* does not correspond to the ontological distinction between substance and attribute. Nor is it the same as the logical distinction between subject (*uddeśya*) and predicate (*vidheya*).

3

'This is pot' (*Ayam ghato*). This knowledge may be analysed, at the first instance, into the following contents :

(i) a *prakārata* referring to (the Nyāya would elliptically say, .'attached to') pot-ness ;

(ii) a *viśeṣyatā* referring to the pot (in so far as potness qualifies the pot)

(iii) a *prakārata* referring to the pot (in so far as the pot is a determination of the mere *this*) ;

(iv) a *viśeṣyatā* referring to the *this* (in so far as it is determined by the pot) ;

(v) a *prakārata* referring to this-ness (in so far as it qualifies the *this*) ;

and (vi) a second *viśeṣyatā* referring to the *this* (in so far as it is qualified by this-ness).

Let us now introduce a few symbolical devices with a view to facilitate a schematic representation of these contents in their mutual interrelations.

We symbolise a *viśeṣyatā* by enclosing the name for the corresponding element within the braces { }, and a *prakārata* by enclosing the name for its corresponding element within the braces ( ).

Thus '{this}' and '(pot)' would read as 'the *viśeṣyatā* referring to *this*' and 'the *prakārata* referring to pot' respectively.

If and when a certain *prakārata* determines or limits a certain *viśeṣyatā* we shall simply write the symbol for the *viśeṣyatā* first and write that for the *prakārata* after it. Thus '{this} (pot)' would read as 'the *viśeṣyatā* referring to *this* is determined by the *prakārata* referring' to pot'.

Enclosing the whole analysiens by the brackets [ ] and writing K before it, we shall symbolise the knowledge whose logical structure is exhibited within the outermost brackets. Thus 'K [{this} (potness)]' is to be read as 'the knowledge whose *viśeṣyatā* referring to *this* is limited by the *prakārata* referring to potness'.

' . ' would symbolise 'and' and '~' would symbolise 'not' Thus 'K [{s}(p). {t} (q)]' would read as 'the knowledge whose *viśeṣyatā* referring to s is limited by the *prakārata* referring to p, and whose *viśeṣyatā* referring to t is limited by the *prakārata* referring to q'. But 'K [{s}((p). (q))]' would read as 'the knowledge whose *viśeṣyatā* referring to s is limited by two *prakāratās*, one referring to p and the other referring to q'.

'K [{s} (~p)]' would read as 'the knowledge whose *viśeṣyatā* referring to s is limited by the *prakāratā* referring to the negation or *abhāva* of p'. But 'K[{s}~(p)]' would read as 'the knowledge whose *viśeṣyatā* referring to s is not limited by the *prakāratā* referring to p. K [{s} ~(~p)] would on the other hand read as the knowledge whose *viśeṣyatā* referring to s is not limited by the *prakāratā* referring to the negation of p'.

The Nyāya defines a *niścaya* or a certain knowledge as one which, not having ~p as a *prakāra* has p as a *prakāra* (where, as here, p is a term-variable).[6] Following the symbolic conventions stated above, we may then define a *niścaya* as

K [{s}(p). {s}~(~p)]......(1)

As contrasted with *niścaya*, a doubt may then be defined as a knowledge which has two mutually incompatible predicates (*ekedharmika-viruddhabhāvāvaprakārakam*) one of which is the negation of the other. In the case of the doubt 'Is this a man or a lamp-post ?, two mutually incompatible predicates are being employed. It is however not sufficient for a knowlodge to be called a doubt that it should have two incompatible predicates, for it may be—as in the case of the so called *samuccayajñāna*—that the two incompatible predicates are referred to two different subjects (e. g. 'This is a man and that is a lamp-post). If *samuccayajñāna* is to be represented symbolically as

K [{s} (p). {t} (q)[1] ....(2) a doubt has to be represented as

K [{s} (p). {s} (q)], where p and q are mutually incompatible predicates ....(3)

Thus there are two essential components of doubt. In the first place, the predicates must be mutually incompatible. Secondly, they must be referred to the same subject. We shall enquire a little more into each of these.

That the predicates of a doubt should be incompatibles is suggested by the connective 'or'.[7] The *Rāmarudri* defines incompatibility thus : "*virodhaśca tadadhikaraṇāvṛttitvam*".[8] On this definition, to say that p and q are incompatibles would mean that one of them is

6 "tadabhāvāprakārakam tatprakārakamjñanam (*Muktāvalī* on Kārikā 129)

7 "*Vākārathaśca virodha*" (*Kiraṇāvaliprakāśaḥ* (*Guṇa*)). The Princess of Wales Saraswati Bhavana Texts Series, p. 185.

8 *Siddhāntamuktāvalī* with *Dinakarī* and *Rāmarudrī*.

never present in the locus of the other. The author of the *Nyāyalīlāvatī* is not satisfied with this definition of incompatibility, for in that case the definition of doubt would illegitimately apply to such a case of error as 'This conchshell is yellow' whose analysis may be stated as [K { this } (conchshellness). { this } (yellowness)], where, granted that conch-shells are always white and never yellow, the two predicates are incompatibles according to the definition of 'incompatibility' given above. It is necessary therefore that the two predicates should be logical contradictories, p and ~p, one of which is *bhāva* and the other *abhāva*. Doubt in that case would be defined as '*bhāvābhāvaprakārakajñānam*' and symbolically represented, instead of (3), as :

K [{s} (p). {s} (~p)] ....(4)

The adjective *viruddha* (incompatible, or opposed) may still be regarded as not redundant inasmuch as there may be cases where p and ~p may be predicated of the same subject without it being a case of doubt, as e. g. in the judgement 'The yonder tree both has and has not contact with a monkey.' In this case, contact with the monkey (*kapisamyoga*) and absence of such a contact may both be rightly predicated of the same thing at the same time, for it may have the contact in one part of it, and absence of it in another part. *Dinakarī* therefore suggests that the adjective '*viruddha*' has significance. Even the contradictory predicates must be really incompatibles. Doubt then is '*viruddhabhāvābhāvaprakārakajñānam* !'[9]

I think, however, that the adjective '*viruddha*' is superfluous. The two predicates 'contact' and 'absence of contact' become incompatibles as soon as the subject is further determined. That the subject of both is to be the same implies, strictly understood, that the two subjects must have the same limitor (*avacchedaka*). Referred to the same tree in the same part of it at the same time, i. e. in the same patio-temporal limitations, the two predicates would certainly constitute a case of doubt.

This shows the importance of the second component of the definition of doubt, namely, the requirement that the two predicates must be referred to the same subject. The idea of sameness is deceptive. Consider a deliberate contradictory judgment (*āhāryajñāna*) of the

9 ibid., p. 480

form 'This hill without fire has a fire in it' (*nirbahni parvato bahnimāniti*) whose form is 'S which is~p is p.' Here two mutually opposed and contradictory predicates are being referred to the same subject, and yet we do not have a case of doubt. Following *Rāmarudri*, we may say that the analysis of such a case shows its form to be

K [{s} (~p) } (p)] ....(5)

which is differeut from K [{ {s} (p). {s} (~p)]. The difference, likely to be obvious from a mere inspection of the two schemata, lies in the fact that in the case of (5)~p is predicated of mere s whereas p is predicated of s as qualified by~p, while in (4) both p and~p are predicated of one and *the same* s.

The definition may nevertheless seem to apply to cases of deliberate contradictory judgements of the form "S is both p and~p" which clearly are not cases of doubt. However, such judgements may be regarded as carrying only *śābdajñāna*, so that the *prakāras* are not p and~p themselves but the property that p and~p are prakāras (*virodhinānāprakārakatvaprakāraka*). This serves to distinguish a mere *śābda* awareness of a contradiction from a doubt where p and~p themselves are the *prakāras* (*virodhinānāprakāraka*). This ingenuous distinction drawn by Vardhamāna both in *Līlāvatiprakāśaḥ*[10] and in *Kiraṇāvaliprakāśaḥ*[11], may have its source in the consideration that a *śābda* knowledge is mediated through a sentence, so that in this case of merely verbal knowledge, p and~p directly qualify the sentence and the fact of their so qualifying the sentence may then be regarded as qualifying the resulting knowledge. In our symbolism, this case may be represented as

K [{s}. ((p). (~p))] ....(6)

Gadādhara holds that the two contents or *viṣayatās* belonging to a doubt have the following three properties :

(i) One of them is incompatible with the other in the sense that one acts as a hindrance (*pratibandhaka*) to the other :

(ii) neverthless, the two are co-present ;

and (iii) the one content belongs to the knowledge only as qualified by the other., and therefore not as an independent content.[12]

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10 Chowkhambā ed., p. 414.

11 *loc. cit.*, p. 133.

12 Hence Gadādhara's rather forbidding definition : "*svāvacchinnapratiadhyatānirūpitapratiandhakatva-svasamānādhikaraṇyobhayasambandhena viṣayatāviśiṣṭaviṣayatāśālijñānam saṁśayapadārthaḥ*". (Prāmāṇyavāda Gādādharī).

The Naiyāyikas have further discussed the question — not of great importance though — if a doubt has two predicates or four. Added to this is the controversy, touched upon earlier, as to whether in case there are two alternatives they are both positive incompatibles or logical contradictories. We get accordingly three schemata which may be exhibited as follows :

(a) Two positive alternatives theory :
K [{s} (p). {s} (q)], p and q being incompatibles.

(b) One positive and the other negative alternative theory :
K [{s} (p). {s} (~p)]

(c) Four alternatives theory :
K {s}(p). {s}(~p). {s}(q). {s}(~q)]

There seems nevertheless to be something about a doubt which escapes the attempt to analyse it logically. We may grant that the Nyāya is not committing the obvious error of mistaking a doubt-sentence as a propositional one. What the Naiyāyika seeks to analyse is not the sentence, not the proposition certainly in this case — for there is no proposition here — but the *jñāna* as apprehended in reflective awareness. In spite of all this we may nevertheless point out that the above analysis still misses something essential to doubt *qua* doubt.

There were amongst the Naiyāyikas some who sought to reduce a doubt-sentence to the compresence of two contradictory assertions *S is p* and *S is not p*. This view traditionally ascribed to the author of *Ratnakoṣa* is voiced by Gangeśa, when he in course of an argumentation with the Mīmāmsakas, contends that doubt is *nothing but* such joint predication.[13] Happily, this view is not shared by Gangeśa himself, for he tells us soon after that doubts are characterised by *Kotyutkatatva*, i e. difference in the relative strength of the alternative predicates. In a mere compresence of two predications, the question of relative strength of the alternatives would not arise. Vacaspati refers to three possibilities from this point of view : either the affirmative predicate (p) is relatively stronger, or the negative predicate (~p) is the stronger one, or it may be that both the alternatives are equally strong.[14] In any case, doubt would involve an oscillation of

13 "Viruddhobhayāropasāmagridvayasamājādubhyāropa eka eva bhavati sa eva samśayaḥ" (Prāmāṇyavāda, Darbhangā edition, p. 91).

14 *ibid.*, p. 92.

the mind between the two alternatives : it is this which he has in mind when Vardhamāna so aptly characterises doubt as *dolāyitāneka-koṭika*, i. e. as a knowledge where there is as it were an oscillation between the alternatives. I think, it is this state of the mind, this *dolāyitatva* that is an essential character of doubt and should be added to the structural analysis explained above, — unless of course it could be shown that such a character follows from the structure revealed in (4). I do not know however how this could be shown.

Distinction should nevertheless be drawn between doubt and question. Doubt is no doubt one of the sources of enquiry, though not all doubt is so. There are doubts that are not important enough and are just set aside and do not initiate any enquiry whatsoever.[16]

III

Having given an outline of the structural analysis of doubt given by the Naiyāyikas, we may now tnrn to certain ancillary issues concerning it. There is in the first place the question of classifying doubt into various types, and there is secondly the question regarding the causes of doubt. The Naiyāyikas have generally taken up these two issues together and have classified doubt according to its origination. The Naiyāyikas are not all agreed about any of these issues, and Gotama's *sūtra* on this has been subjected to conflicting interpretations. Vātsāyana, Uddyotakara and Vācaspati differ amongst themselves, not to speak of their differences from the Navya Naiyāyikas. It is difficult to evolve an agreed formula. I give below what seems to me to be an account which cuts across the divergences of opinion about the causes of doubt.

These causes may be divided into two groups : the general causes and the specific causes. By the general causes of doubt we mean those factors which must be present so that any doubt at all may occur. They are in other words causes of doubt *qua* doubt. The specific causes are the causes only of specific kinds of doubt, and are not therefore to be regarded as causes of doubt *qua* doubt. If doubts are to be grouped in accordance with their origination, it is

15 Vardhamāna — Kiraṇāvaliguṇaprakāśa, p. 180.

16 Vardhamāna — "Na ca jijñāsājanakam jñānam samśayaḥ upekṣaṇīyasamśayā-vyāpteḥ" (*ibid*., p. 183).

only these latter, namely the specific causes that are to be taken into consideration.

A. The general causes may be brought under two sub-heads, the positive and the negative.

(a) The positive general causes of doubt are two: (i) *dharmi-jñāna* and (ii) *viśeṣasmṛti.*

(i) In the first place, a doubt quâ doubt presupposes a knowledge of some sort of the *dharmi,* i. e. the substantive of which the two mutually contradictory predicates are predicates. It should be obvious that this knowledge of the *dharmi* should be a *niścaya* i. e. a certainty, and cannot itself be a doubt, for otherwise the latter doubt would pre-suppose a further *dharmijñāna,* thus leading to an infinite regress. Consider the doubt 'Is this a man or not ?'. Here though the doubter is not sure whether this is a man or not, he has a certain apprehension of the object here before him as a *this,* and may be along with some other generic characters. Gangeśa suggests two reasons why this factor should be regarded as an essential pre-condition of all doubt *qua* doubt. If *dharmijñāna* were not required for all doubts, there ought not to have been the rule that all doubts must have some substantive.[17] In fact, however, doubts are of the form K [{s} (p). {s} (~p)], and not of the form K [(p). (~p)]. Further, the property that in doubts one of the alternatives may be stronger than the other (*kotyutkatatva*) cannot be explained otherwise, for in the knowledge K[(p). (~p)], p and ~p should have no difference in status ; any difference which they may have must be in their relation to the s which is being apprehended *as* s.

(ii) Mere *dharmijñāna* is not enough to produce a doubt. Moreover mere knowledge of s as s does not explain why the doubt should have the predicates p and ~p, and not the predicates, let us say, q and ~q. We need therefore another positive, general condition, namely a remembrance of the two alternatives p and ~p. This is what is called *viśeṣasmṛti,* p and ~p being the *viśeṣas* or specific characters. It may also be called *koṭismṛti* for they are also called the *koṭis* or alternatives.

(b) The negative general condition necessary for all doubts *qua*

17 Dharmijñānam ca saṁśayahetuḥ, anyathā saṁśaye dharminiyamaḥ koṭyutkatatvam ca na syāt" (*loc cit.,* p 92).

doubt is non-perception of the specific characters as belonging to the substantive (*viśeṣa-adarśana*). Definite knowledge of the presence of any of the specific characters in the substantive is a hindrance to doubt. If the supposed doubter knew for certain that s has p, or if he knows for certain that s has ~p, then the doubt 'Is s p or ~p ?' would not obviously arise. Hence the absence of such specific knowledge is a necessary condition of all doubt *qua* doubt.[18]

B. While the conditions listed under A are necessary for there being any doubt at all. there are however other special causes of specific types of doubts. Thus doubts may be caused by either (a) perception of the common character (*samanadharmopapatti*), or (b) perception of an uncommon character (*anekadharmopapatti*), (c) hearing contradictory views expressed by parties opposed over an issue (*vipratipatti*), (d) reflection on the absence of any concommittance between *being experienced* and *being real* and between *not being experienced* and being unreal (*Upalabhhi-anupalabdhi-avyavasthā*). Let us explain each one of these with suitable examples.

(a) A doubt of the form 'Is a p or not ?' may arise from perception of some character common to both p and not-p (provided of course, it is accompanied by perception of s as s, non-perception of the specific characters p and not-p, and remembrance of those specific alternatives). By a common character is here meant any character or characters which are present where p-ness is present, but is also present where p-ness is not present, i. e. which may be accompanied either by p-ness or by not-p-ness. Seeing something at a distance (s as a mere *this*), and perceiving its height, size, shape etc. which could very well belong to a man or to a dead tree trunk, one might doubt 'Is this a man or a dead tree trunk' ?. If at this stage he could detect any of the specific properties which goes only

18 It may be mentioned that both the factors (a) (ii) and (b) are implied in Gotama's sūtra where doubt is characterised as being *viśeṣāpekṣa*, which may mean either *viśeṣādarśana* (apekṣā=*adarśana* or *viśeṣasmṛtyapekṣa* corresponping to the above two factors respectively. There is a third possible interpretation according to which this expression means "the desire to apprehend the specific characters" (*apekṣā*=*ākānkṣā* or desire) : but we cannot include such desire amongst the necessary pre conditions of doubt qua doubt. There may be doubts even when such desire is absent. Moreover often the desire to ascertain is a consequence rather than a cause of doubt.

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with manhood, then his doubt would give place to the certainty 'This Is a man.' Now it seems clear that in doubts arising from the perception of a common character in the above sense, the alternatives tend to be positive contraries instead of being logical contradictories, a point recognised by Vācaspati when he says that doubts of this kind are characterised by *vidhiprādhānya.*

(b) A doubt may arise also from the perception of an uncommon character. On perceiving some uncommon character in some substantive s, one may be haunted by the doubt what character it shares or has in common with others. The Naiyāyika's favourite example is this ; if sound is known merely as possessing soundness (which is its distinguishing and in that sense an uncommon character) one may very well doubt if it over and above this possesses eternality or non-eternality, for both are compatible with soundness :

The distinction between cases under (a) and those under (b) is apt to be overlooked. In the case (a), one perceives in s a character x which is common in the sense that it *as a matter of fact* accompanies and is consistent with both the alternatives. It accompanies p-ness as well as not-p-ness. In case (b), a character x is perceived in a s such that x belongs to s alone, and x is consistent with both, but not known to accompany either of, p-ness and not-p-ness.

(c) When in course of a disputation, the opposed and contrasting parties put forward their respective these, a hearer is very likely to be overcome by a doubt as to which of the theses is the correct one. The older Naiyāyikas take this as a special case of doubt, where the doubt is *śābda*, i. e. generated by hearing and understanding of the words uttered by the disputing parties. In such a case, of course, doubt arises not in the mind of the disputationists, for each of them is convinced of the correctness of his own contention, but in a neutral observer (*madhyastha*) who is confused by the mere statements of the contradictory positions advocated in the absence of any decisive supporting arguments. There must be absence, in other words, of *anyatarasādhakahetu.* Such doubt, once it has arisen, cannot be removed by the mere collective judgment (or, *sampratipatti*) of the form 'A holds p to be the case, and B holds not-p to be the case.'[19]

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19 See Vātsāyana Bhāṣya on Nyāya Sūtra 2. 1. 6.

What is necessary is the ascertainment which of the two is really the case.

Naiyāyikas are divided over the issue whether a doubt arising from this special cause is to be called *śābda* or *mānasa*. The question in other words is : does the doubt arise through hearing, or does it arise through the operation of mind (*manas*) ? Raghunātha defends the former alternative and has the older authorities on his side.[20] Viswanātha argues in favour of the latter alternative, and makes use of the premise that *śabda* as a rule is a source of certainty so that by itself it cannot generate doubt.[21] What happens according to him is that the statements of the disputing parties give rise to remembrance of the alternatives. This latter knowledge, then, provided all the other required conditions are present, gives rise to doubt which therefore is *mānasa* and not *śābda*.

(d) Being an object of experience is not a sure mark of being real. Epistemological objecthood may or may not be accompanied by ontological independence. Both the real water and the water-in-the mirage are objects of experience. Both the real snake and the illusory snake-in-the-rope are seen. Therefore from the mere fact that something is being experienced one cannot make sure as to whether the experienced something is also real or not. There may therefore arise in such a case doubt about its reality or unreality.

Similarly, not being an object of experience is not a sure mark of unreality. The unreal of course may not be experienced. But so also frequently is the real. Not all that is real is experienced. Therefore, from the mere fact that something is not being experienced nothing can be ascertained as regards its reality or unreality. There may therefore arise in such a case doubt about the reality or unreality of what is not being experienced.

Attempts have been made to explain cases (d) in other ways. Consider the possibility (d') : Supposing I am having a knowledge which certainly possesses the generic character of experience-ness or *jñānatva*. This generic character however is consistent with, and is accompanied by, either of the two specific characters, the property of having a real object (*sadviṣayakatva*) and the property of having an unreal object (*asadviṣayakatva*). If we do not experience any

20 See Phanibhusan Tarkabagish on sūtra (Nyāyadarsana Vol.

21 Śabdavyāptijnānādinām niścayamātrajanakatvasvabhāvāt.

of these specific characters in the knowledge under consideration there may be a doubt in accordance with rule (a).

However, there is a difference between (d) and (d'). In (d), the doubt concerns the object of the experience under consideration. The object being an epistemological object may or may not be ontologically real. In (d'), on the other hand, the doubt is about the knowledge or experience itself. Its being an experience may be either *sadviṣayaka* (true) or *asadviṣayaka* (false).

It has also been contended by others[22] that (d) is a special case of another rule (d"): doubt about the truth of a knowledge gives rise to doubt about the reality of the object of that knowledge (*prāmāṇyasamśayāt viṣayasamśayat*). Let K be a knowledge having O for its object. If for any reason I have a doubt of the form 'Is K true or not' ?, this would generate a further doubt of the form 'Is O real or not' ?.

There is again a nice point of difference between (d) and (d") In case of (d) what causes doubt about the reality or unreality of O is not a prior doubt in the truth of K but the perception of the generic character of O as an object of knowledge, this character being consistent with both the reality and unreality of O.

The importance of the rule (d")—and one reason why it cannot be reduced to any other—is that though a prior certainty about an object (*arthaniścaya*) rules out the possibility of doubt about the same object, nevertheless such doubt may be caused by an intervening doubt in the truth of that initial certainty. The sequence in such cases may be set down thus :

1. Certainty, K, about O. 2. Doubt : Is K true ? 3. Doubt : Is O real ?

In the absence of (2), (3) cannot take place when (1) has already been there, the general rule being that though doubt does not obstruct certainty (for otherwise doubt would never be resolved), yet certainty does exclude doubt except in the case coming under (d").

(e) Another rule, which according to many comes under the '*ca*' of Gotama's sutra 1. 1. 23, is to the effect that a doubt about the pervaded gives rise to a doubt about the pervader (*vyāpyasandehāt*

22 See for example Dinakarī on Siddhāntamuktāvalī on kārikā 180

vyāpakasandeha).[23] Smoke, for example, is pervaded (*vyāpya*) by fire which is the pervader (*vyāpaka*) in relation to it. Whereever there is smoke, there is fire. Smoke is never present in any locus of the absence of fire. If a person who knows this relationship between smoke and fire perceives smoke in a distant hill and recognises the smoke as the *vyāpya* of fire, he would naturally infer, and so arrive at a certainty that the hill also possesses fire. If however such a person, for whatever reason, comes to have the doubt whether what looks like smoke is really smoke or not, he whuld be led to the further doubt whether the hill possesses fire or not. Of course here as before in the case of inference, it is necessary that smoke should have been earlier known and in the present recognised to be a *vyāpya* of fire. It also holds good that certainty about the *vyāpya* of any one of the alternatives of a doubt would necessarily put an end to the doubt. Consider the doubt 'Is this a man or not' ?. As soon as the doubter comes to perceive clearly such features as hands feet etc. in the object before him which is being referred to as *this*, his doubt would give place to the certainty 'This is a man', for the property of possessing limbs is a sure mark of manhood. Hence, the *viśeṣadarśana* or non-perception of specific characters—which is one of the general conditions of all doubt qua doubt—must be taken to include non-perception of the marks (or *vyāpyas*) of the specific characters.

IV

In this section we propose to examine Descarte's doubt with the help of the Nyāya theory outlined above. Such a confrontation, it is hoped, will help us to throw light on both the sides, and thereby on the nature of doubt *qua* doubt.

Descartes' doubt applies in the first instance to anything and everything in the world and also to any and every knowledge and experience. In his first *Meditation* and also in *The Principles of Philosophy, Part I* he gives us the grounds of his universal doubt. These grounds are the follhwing :

1. The senses are often found to mislead us. We cannot there-

23 See Ingalls—*Materials*, for the relation of pervasion or *vyāpti*.

fore place absolute confidence in them, for "it would be imprudent to trust too much to what has even once deceived us".[24]

2. Secondly, "in dreams we perpetually seem to perceive or imagine innumerable objects which have no existence".[25]

2a. There are, Descartes argues, "no certain marks by which the state of waking can ever be distinguished from sleep"[26], i. e. from the state of dreaming.

3. With regard to the supposedly self-evident truths of mathematics Descartes employs the following two arguments :

a. It is often found that men fall into error even in such matters, and regard as self-evident what is really false.[27]

b. More important for Descartes is this one : We believe that God who created us is all powerful. We do not however know for certain whether this all powerful God is not a deceiver. It may therefore be that he has created us with the will to deceive us. If on the other hand the creator is not all powerful then we shall be more imperfect and more likely to be under continual deception.

4. There is a final argument which, as would be clear from the remarks to follow is of the highest importance. We possess a free will and we are therefore free to withhold our assent from whatever is doubtful. In other words, we may suspend our belief in whatever is not "manifestly certain and undoubted".[28]

It seems clear that Descarte's arguments (1) and (2) come under the Nyāya rule (d), i. e. they are really based upon what the Nyāya calls *Upalabdhi-avyavasthā*. In this respect these two really constitute one argument. They appeal to the fact that there is no fixed correlation between being an object of experience and being real. The unreal is as much an object of experience as the real. What is presented through the senses may then be unreal, just as what is presented in dream may be real. The doubt therefore may be accounted for by (i) perception (mentally) of the generic character of objectivity (*jñānaviṣayatva*) and (ii) uncertainty as to reality or

24 Descartes — *The Principles of Philosophy* (Everyman Ed.), p. 166.

25 *ibid.*, p. 166.

26 Descartes — *Meditations* (Everyman ed.)p. 81.

27 " *The Principles of Philosophy*, p. 166.

28 " *ibid.*, p. 166.

unreality, arising out of the absence of any settled order in such matters.

The argument (2a) however presents great difficulty. What is necessary for the possibility of a doubt of the form "Am I awake or am I dreaming ?' (='Is this a dream or is it a waking experience ?') is that I should perceive the generic character of experience-ness (*jñānatva*), and yet fail to perceive either of the two specific characters (which in the present case are the property of being a dream and the property of being a waking experience) or their respective marks. The possibility is *a priori* implied therein that there are such marks, and that it is possible to distinguish between the two specific characters, though in any given case one may fail to do so. Descartes however contends that there are "no certain marks" by which one may be distinguished from the other. If two properties p and q cannot at all be distinguished, i. e no sure mark exists which could serve the purpose, then there is no question of the non-perception of such marks, and hence no possibility of doubt with regard to them. If on the other hand there are such marks though Descartes fails to adduce any then his doubt cannot claim universality. He could then only say that he could not then and there distinguish the one from the other. Moreover, if no sure mark of dream experience were known to him on what ground could he almost persuade himself to think that he was then dreaming ?[29] The point is that a doubt of the form 'Is S p or q ?' requires both that p and q are distinct with their respective distinguishing marks and that in a given case there is a non-perception of them. These two conditions defeat the possibility of a universal scepticism.

The argument (3a) is formally of the same type as the first argument and is to the effect that where there is the least chance of error, where in other words there is no *upalabdhivyavasthā*. i. e. no rule that only the real is experienced, one may reasonably doubt. This applies as much to sense-perception as to mathematics. And incidentally it may be pointed out that the argument applied to mathematical truths is close to the point of view of the Nyāya logic which does not admit the distinctions between analytic, and synthetic, *a priori* and *a posteriori*, self-evident and not-self-evident truths. The subjective possibiliry of error being always there, there may be doubt regarding

29 Meditations (Everyman's Ed.), p. 81.

the truth of any nowledge whatsovver as also a resulting doubt about the reality of the object of such knowledge.

However none of the arguments 1-3, though sanctioned by the Nyāya rules, can be used for the purpose of justifying a universal scepticism. For, among the necessary conditions of douct quâ doubt there is at least one which constitutes a certainty : this is the *dharmi-jñāna* or knowledge of the substantive. In any particular doubt there must be certainty about the *dharmi*. Basing on the facts of error, we may have two kinds of doubt : the one of the same sort as 'Is this a rope or a snake ?', another of the philosophical kind : 'Is sense-perception valid or not ?' or 'Is the world real or imagined ?'. It is easy to show that doubts of the second kind are self-stu'tifying, for they question the very reality of their own respective *dharmis* which they cannot consistently do.

Two other arguments of Descrates remain to be examined. The doubt involved in 3(b) may be restated thus :

'Is God who is known to be all-powerful also a deceiver or not ?. The doubt so formulated seems to be sanctioned by the Nyāya rule B(b). Here we have an uncommon character belonging to the *dharmi* i. e. being both the creator of the world and all-powerful, and we are left in doubf as to which of the two properties 'being a deceiver' and 'being veracious'—both compatible with the above uncommon character—further belongs to it. Such a doubt, if it comes to happen, would no doubt have a limitless scope with regard to the truth of *all* our experience. It would not however apply to our belief in the fact that there is an all-powerful creator. The argument is to that extent effective, but looses its force because of the fact that its starting point is a theological belief from which a reflective philosopher may not start.

Descertes' *Cogito* which sets a limit to his doubt may be interpreted as the ultimate *dharmi*, certainty about which is presupposed in any doubt. But it should be pointed out that the 'I' is the *dharmi* only in the reflective judgements of the form 'I know'. 'I perceive' etc., but not in the unreflective judgments of the form 'This wall is white', 'The yonder bird is a crow' etc., Doubts being of the form 'Is this wall white or not ?', 'Is the yonder bird crow or not ?' do not presuppose certainty about the 'I' as their *dharmi*. In case however these doubts come to occur through the reflective *Umweg* of doubts in the validity of the respective knowledges (as per rule α''), then of

course certainty about the 'I' would be presupposed, for the 'I' is the *dharmi* in the latter doubts that have the form 'Did I know rightly or not ?'. If Descartes' doubt is to justify certainty about the *Cogito*, then he must be interpreted as having taken to this reflective *Umweg* of having first doubted the *prāmāṇya* of our beliefs, and then arrived at the doubt about the reality of the objects of those beliefs. Such an interpretation is amply borne out by Descartes' writings.

One of the chief grounds sustaining Descartes' universal scepticism lies hidden in the last of his arguments. The human will, he writes, is free and so is also free to withhold its assent from whatever is doubtful. It must readily be seen that this argument represents a type of thinking foreign to the Nyāya, and in fact to all Indian philosophy. Withholding assent or doubting as a function of the limitless freedom of the will is not recognised as a possibility in the Nyāya, and therefore the argument (4) does not conform to any of the Nyāya rules. And yet if anywhere it is here that we shall find the sources of a truly *philosophical* doubt.

With a view to looking closer into the nature of this argument let us ask, what is meant by the two expressions "withholding ones assent" and "whatever is doubtful" ?

Withholding ones assent means a deliberate, reflective decision not to believe, to suspend or neutralise ones belief, to "bracket" it as Husserl would say. The motive for doing this—with Descartes, and also with Husserl— is the reflective one of finding a secure basis for human knowledge, a radical foundation, a first principle for the sciences. The Nyāya is operating with a strictly causal-deterministic conception, and within such a framework a doubt could occur only when there are necessary and sufficient conditions for it. The Naiyāyika might seek to include this reflective doubt within his own deterministic framework by tracing it to the factor of *icchā* which is recognised by him to overpower others. But I wonder if this would help us to overcome the great difference that subsists between the two conceptions, which may perhaps be brought to light in still another way.

Withholding ones' assent to a belief does not exclude making

80 The only rule which bears a certain semblance to the Certesian case under consideration is the Nyāva ruly that the factor of desire *icchā* overpowers any other set of factors tending to produce a contrary result.

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practical use of that belief. Descartes and Husserl, just when they ask us to doubt, or to practise the *epochè*, do not suggest that that would mean giving up and reorientation of our practical behaviour, of our *Lebenswelt* based precisely on those beliefs. On the contrary, Descartes writes :

"...we ought not meanwhile to make use of doubt in the conduct of life." (*The Principles of Philosophy,* part I. III.)

And Husserl says the same of his phenomenological *epochè* : the *epochê* will not affect the daily course of practical life ; it will only suspend theoretical judgment about the 'being' of the world.

What is excluded is the possibility of making any theoretical use of the beliefs concerned, I wonder if the Naiyāyika would approve of this attitude. For him, though ascertainment of the truth of a belief (*prāmāṇyāgraha*) is not necessary for the appropriate practical behaviour, yet non-apprehension of its falsity is certainly a necessary condition.[31] Now, on the Nyāya analysis, doubt in the truth of a knowledge has the form :

K [{ this knowledge } (truth) {This knowledge} (falsity)]. In so far as this doubt has falsity as one of its *prakāras*, the doubt is an apprehension of falsity in the belief, and therefore on the Nyāya rules would serve as a *pratibandhaka* to the appropriate practical behaviour. Normal practical behaviour would therefore be impeded by a universal scepticism. Descartes and Husserl do not apprehend this possibility but on the other hand assure us that their doubt would leave the practical *Lebenswelt* untouched. There must then subsist a radical difference between the two doubts. They must then be not merely different kinds of doubts, but *as doubts* different.

The same radical difference comes to light if we examine what Descartes means by 'whatever is doubtful'. In one meaning of it, a thing is doubtful if it is in fact an object of doubt. But, for one, this is not all that is there in the ordinary meaning of that expression ; and, for another, if to be doubtful meant to be *in fact* an object of doubt, then Descartes' decision to withhold assent from what is doubtful would be trivial ; he would then be asking us to dobut what is being doubted, which would be utterly pointless. To be doubtful then means to be a *possible* object of a doubt. Now on the theory nothing possesses any property or properties which

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make it liable to be doubted. Nothing by itself. i. e. by virtue of any its properties, is *doubtful.* Everything at the same time is a possible object of a valid knowledge, i. e. a *prameya.* Suitable *epistemic* conditions may however produce in a person doubt about anything. For Descartes, and for the entire tradition of Western philosophy there is an important sense in which a thing may meaningfully be called doubtful. This is the sense that the thing *could have been otherwise,* that its contradictory is possible, or that it is, though a fact, a contingent one, contingency of p being defined (in 'Lukasciewiz' symbolism) as KCp CNp. If there is any p of which this holds good then it is doubtful. It is not necessary. It is, as Descartes says, uncertain. From all such things we are entitled to withhold our assent.

It would be obvious that the Nyāya knows no such categorisation of things or facts or propositions into contingent and necessary. It knows, as said before, no distinction between what is in fact true but might not have been, and what is necessarily true, between the *a posteriori* and the *a priori,* or even between analytic and synthetic truths. Bare logical possibility or counterfactual conditionals do not interest it. It gives a logic of facts, and *in this sense* is extensional, avoiding modal concepts[32] It would not therefore approve of a universal scepticism, based on the notion of logical possibility.

Should we then say that here is an overall limitation of the Nyāya logic, whose symptoms show themselves in all aspects of it far beyond the narrow subject matter of the present paper ? Perhaps it is so. It may also well be the case that doubt (or *samśaya*) in one sense is exactly what the Nyāya means by it, and for it the Nyāya logic is well adapted. At the same time, philosophical doubt, doubt in the refective level, falls beyond its scope. And the two doubts, it may well be, are not only different kinds of doubts but are *as doubts* different. One and the same logic cannot do justice to both. Descartes may be said to have erred on the opposite side, when he sought to extend the logic of ordinary doubt to philosophical doubt, which is the same as using arguments (1)—(3) to justify the latter.

32 It should be remembered however that the Nyāya logic is not extensional in the sense that it knows no quantification. But that is an altogether different sense of extensionality.

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